

THE  
BAPTIST MAGAZINE.

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MEMOIR OF THE REV. J. M. CHAPMAN OF YEOVIL.

THE late Rev. Joseph Miller Chapman was born at Frome, on the 8th of January, 1801. His parents, though not moving in the higher circles of life, were respectable in their station, and, what was of far greater importance to him, were truly devoted to God. By them he was early trained to the observance of religious ordinances, while they sought to engage his heart to an early dedication of himself to the service of Christ. With what success, through the divine blessing, they laboured in this field of spiritual culture is apparent from the fact, that he himself has often been heard to declare, that he did not remember the time when he did not love God and divine things. His attachment to the house of God even in boyhood was intense; for he delighted to linger within the precincts of the sanctuary as long as possible after the services were closed, accompanying the door-keeper in the last offices of service, as though unwilling to leave a place where so much of enjoyment had been experienced. As he advanced in age his interest in the services of the sanctuary deepened. The eloquent ministrations of his pastor, the late Rev. Samuel Saunders, riveted his attention, and deeply impressed his heart: nor could

any inducement, however powerful, succeed in drawing him away from his spiritual home when the doors were open for the worship of God. In early union to the church of Christ he found repose to his spirit, and security from the many snares and dangers to which young persons are exposed: and herein he was an example to all such as from timidity, inconsideration, or indifference, hesitate to unite themselves to the Lord's people, and thus fail to share in the substantial and blessed privileges resulting from the communion of saints.

By the church under Mr. Saunders's care he was called to exercise his gifts with a view to the Christian ministry, and by them commended to the Baptist College, Bristol, where he entered on a course of preparatory study in the year 1820. His fellow-students bear testimony to the amiability of his disposition, the fervour of his piety, and his unremitting diligence in application to the various branches of study pursued in the seminary.

On leaving the college, his first stated labours in the Christian pastorate were commenced at Hillsley in Gloucestershire, where he had frequently supplied while a student, and where his labours were highly acceptable and useful. In

this situation he continued about two years. By a train of providential circumstances unanticipated to himself, the way was opened to a more enlarged sphere in the town of Yeovil. Having accepted the call of the church, he entered upon his stated labours in the commencement of February, 1825, and was ordained on the 26th of October following.

The uniform course of a Christian minister's life, like that of the ordinances of heaven, operates with stated and beneficial effect, but furnishes little of brilliant incident, or matter of striking remark. Year after year passed away in the acceptable and useful discharge of his duties, and the unfolding and ripening of his powers. It was towards the latter period of his residence at Yeovil, that a variety of painful circumstances were originated to perplex and harass his spirit. Affairs proceeded to that extremity, that Mr. Chapman deemed it right to withdraw altogether from the chapel in South Street, and for many sabbaths ministered in the adjoining village of Coker, a distance of three miles from Yeovil; and such was the agony of his mind during this interval, that he more than once exclaimed on the sabbath morning while preparing for worship, "Oh! the sabbath brings no pleasure to me now; how I long to enjoy my sabbaths as I once did, but I see no prospect of that."

At length, however, the elements of contention were scattered, and the storm subsided into a calm. Mr. Chapman resumed his labours in the chapel; and with fairer prospects of success and more of real comfort of mind than he had experienced for years; and although at this time several openings appeared to invite him to other parts of the Lord's vineyard, yet some obstacle ever and anon appeared to impede his path, and shut him up to the sphere of his long and much-loved labour. To the

business of his ministry, therefore, he devoted himself with renewed and concentrated energy. A benign providence seemed to smile on his exertions more than at any previous period. Peace prevailed in the church; a deep feeling of concern was evinced among the members for the revival of vital godliness among themselves; solicitude was awakened for the salvation of the rising generation; the ministrations of the pastor seemed to have acquired a youthful freshness and vigour; he occupied more of prominence in the public eye—every sabbath seemed to witness the more intense energy of his powers, and a more deep and solemn impression attending his public labours. Such was the position of the interest as he drew onwards to the close of his career; circumstances of a local nature rendered it necessary for him to enter on the vindication of the great doctrines of the Christian faith; the essential deity of Christ; his expiatory sacrifice; his glorious headship of the church; with the importance of faith in him to life and salvation. To this work he addressed himself with the well known energy of his character, in a series of lectures on consecutive sabbath evenings. The first of the series was "On the Importance of contending for the Christian Faith." The second, "On the essential Divinity of the Lord Jesus Christ;" grounded on the text "The Word was God." In this discourse he endeavoured to establish the truth of the divine nature and godhead of Christ, from the language of the text legitimately explained; together with a deduction of passages in which the incommunicable nature of Jehovah is attributed to him; with portions in which specific divine perfections are represented as belonging to him.

What he accomplished in this lecture was but a portion of the subject, which he intended to resume on the following Lord's day evening. Alas! that oppor-



tunity was never afforded him. It was well it was in his heart. He intended to honour his Lord. But instead of concluding the vindication of his dignity, the next Lord's day he stood amid the splendours and the bliss of the beatific vision.

The testimony of many competent judges bears witness, that his last sabbath evening's discourse was delivered in a style of the purest and most glowing Christian eloquence. His soul seemed to expand and rise with the inspiring influence of the theme, the noblest that can dwell on the lips of mortals; absorbed and filled with the glory of Christ, he was desirous to transfuse his emotions into the minds of his hearers; his voice seemed of more than usual power, his countenance beamed radiance and intense feeling as he commended to his hearers the Rock, moveless and firm, on which alone they could build with safety their hopes for an everlasting world. "It was a night" and an occasion "much to be remembered."

It was not, however, the last effort he made. On the following evening he appeared in the pulpit again: when he delivered a funeral discourse for an aged deacon of the independent church in the town, who had recently departed at the advanced age of ninety-one, whom he had repeatedly visited in his closing days, and whom he held in high respect and esteem. His discourse was grounded on the dying wish of the patriarch Jacob, "And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite. In the cave that is in the field of Machpelah," &c. It was in its tone somewhat more subdued than the discourse of the preceding evening, but delivered in a strain of beautiful and impressive Christian eloquence; dwelling on aged believers being gathered to their people in glory, and the import-

ance that the succeeding generations should follow in the footsteps of pious progenitors: appealing solemnly to the young, that if they would be gathered to the great confederation of glorified spirits, they must now yield themselves to the service of God, and, like the holy patriarchs, from their youth up, fear the God of their fathers. It seemed to many as though he were preaching his own funeral sermon. Indeed had he known it was to be his last, it could scarcely have been more pointed or solemn. Long will the recollection of that discourse remain with many of the young who heard it: and may it prove the means of eternal salvation to their souls! It was but a few intervening days, and the preacher himself was gathered "to the general assembly and church of the first-born, which are written in heaven, and to the spirits of just men made perfect."

Mr. Chapman had for the most part enjoyed firm, uninterrupted health from the period of his first coming to Yeovil up to the very close of life, and was capable of sustaining great labour with comparatively little of fatigue or inconvenience. And even after supper at the house of a friend, on the last Monday evening, he remarked that he could now go and preach such another sermon; although he had preached three times, and administered the ordinance of the Lord's supper, on the preceding day.

The immediate cause of his death appears to have been a cold caught on the last sabbath evening to which we have adverted. Mr. Chapman was greatly excited and heated with his labours. The evening was unusually humid and foggy. From the chapel he passed to his dwelling, which was at some distance, not having shielded his mouth, and conversing with several persons as he passed to his home. He was thus inhaling death unconsciously. The cold he thus caught produced symptoms of

tetanus or locked jaw, which began to develope themselves slightly after the close of the Monday evening's service. These increased on Tuesday, but not so as to excite any serious apprehension or alarm. Wednesday, however, medical advice was resorted to, and every available method promptly employed to procure a remission of the symptoms, but without effect. The disease rapidly extended itself to the muscles of the spine, and subsequently to those of the chest and abdomen; and by Friday morning at nine o'clock, it accomplished its work in the removal of our brother from this world of sin and suffering to the realms of boundless light and bliss.

There is reason to think that he himself was scarcely aware of danger, or, if he were, it was but for a short time before he entered the world where all care and anxiety cease: otherwise he would most probably have been much concerned in mind as to the widow and family he was about to leave. Happily for him, the sense of danger and the hour of glorious deliverance were nearly simultaneous: and the language which escaped his lips within two hours of his death was exchanged for transporting realization—"Christ is all: all is well."

The death of Mr. Chapman, in the circumstances in which it took place, broke upon the town with the surprise of a sudden and overwhelming event. All classes were deeply affected, and seemed as though they had lost a personal friend. The deceased was in the prime of life,—had been seen and heard so lately in the pulpit by numbers,—was in the midst of unfulfilled engagements in which he stood pledged by printed circulars to the public,—but few had heard he was indisposed till they were astounded by the tidings that he was no more! A beloved wife was thus

suddenly bereaved, and left desolate and sad; while eight daughters, the eldest scarcely fifteen, were deprived of their parent and guide.

These circumstances, together with the respect he had conciliated by his urbanity and kindness, no doubt influenced the inhabitants of the town on an early day to take steps to mitigate the distress, and relieve the circumstances, of the bereaved widow, as well as to express the unfeigned respect which all classes entertained for his memory. In these efforts of Christian benevolence the Rev. W. W. Robinson, curate of Yeovil, took the lead; and on the following Monday morning formed a committee to procure subscriptions towards purchasing an annuity for the family; and in this work the members of the establishment discovered a promptness which does them the highest honour; and which renders them worthy the grateful acknowledgments of the whole Christian community. The remains of Mr. Chapman were carried to the grave by twelve members of the church over which he had presided, the pall being borne by six gentlemen, two members of the establishment, two independents, and two baptists, followed by the male members of the church and congregation, and the most respectable and influential gentlemen of the town. The funeral services were conducted by Mr. Penman, pastor of the independent church at Yeovil, and Mr. Baynes of Wellington.

This brief account is extracted from a Memoir written by Mr. Baynes, and prefixed to a volume which the deceased had prepared for the press just before his removal. To that publication the reader is referred for other particulars respecting this excellent man and his bereaved family.



## THE DIFFERENCE BETWEEN NATURAL CONVICTIONS AND THE CONVICTIONS OF THE HOLY SPIRIT.

BY THE REV. THOMAS WINTER.

CONVICTION is not conversion : many are powerfully convicted that are only almost Christians. Although there is a similarity in the convictions of natural conscience and the convictions of the Holy Spirit, there is in them an essential difference. That men in their natural state are in possession of conscience, or what the apostle calls "the work of the law written in their hearts, accusing or else excusing them," no believer in the holy scriptures will deny. By repeated transgressions against God conscience is hardened ; in some it ceases almost to operate, and they are given up to a reprobate mind. We have many remarkable instances of the power of conscience in the word of God. Our first parents, after they had eaten of the forbidden fruit, were conscious that they had lost their innocency : condemned by conscience, and fearing the terrors of the Almighty God, they sought to hide themselves from his presence. Joseph's brethren, when they were in deep affliction from external circumstances, felt inward anguish from the power of conscience, "and they said one to another, We are verily guilty concerning our brother !" Belshazzar, the king of Babylon, saw the hand-writing against the wall ; and, though he was unable to decipher it, yet, from the power of conscience, he trembled exceedingly, "and the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." Herod felt, after he had beheaded John the baptist, so terrified in his conscience, that when he heard of the fame of Jesus Christ he said, "It is John, whom I beheaded : he is risen from the dead !"

There is no doubt, conscience embitters the pleasures of sin ; and that many, from the power of conscience, who have broken the laws of God and man, have been impelled to confess their crimes : nay, many have been driven to the throne of grace to cry for mercy, but, alas ! they have not fled to the cross of Christ to have the conscience sprinkled with the blood of atonement. Sinners are led to this blood by the all-powerful grace of the Divine Spirit.

Let us endeavour, therefore, to distinguish between the convictions of natural conscience and the convictions of the Holy Spirit. When our glorious Redeemer promised the Spirit he said, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment : of sin, because they believe not on me ; of righteousness, because I go to my Father, and ye see me no more ; of judgment, because the prince of this world is judged," John xvi. 8—11. As there is reason to fear many rest in natural convictions, and conclude their occasional repentance will be followed with the forgiveness of sin, it is of importance,—although the subject may be attended with difficulty,—to discriminate between the convictions that humble the sinner at the foot of the cross, there to confess his sin ; and those convictions which, though they terrify and fill the soul with dread, never lead the sinner with penitential faith to the Saviour.

1. The convictions of natural conscience make men afraid of the punishment due to sin ; but the convictions of the Holy Spirit excite a hatred to sin, because of its malignant nature and its offensiveness in the sight of God.

No doubt, under the power of conscience, many have trembled on account of their transgressions, and they have occasionally manifested deep repentance; but, when the storm within has become a calm, they have again followed the course of this world, and have restrained prayer before God. They are not humbled that they have rebelled against God in that they have violated his law, which is holy, just, and good; but the fear and dread of everlasting woe has filled them with dismay, and produced in them the sorrow of the world, which worketh death. The Holy Spirit impresseth the conviction on the heart that sin is exceedingly sinful; that it is the abominable thing that God hates; that the heart is deceitful above all things and desperately wicked, through the unbelief and pride that reign within; and that the holy law of God justly condemns him. With this view of the spirituality of God's law, the sinner humbles himself at the footstool of God's mercy, and he detests sin because it is offensive in the sight of God, and because it crucified the Lord of glory, more than for the awful consequences that will follow in the case of the impenitent.

2. The convictions of natural conscience never lead the sinner to the Saviour from a sense of need of his salvation; but the convictions of the Holy Spirit always induce an application to Christ with, "Lord, save; or I perish!"

The sinner may feel very much alarmed in his conscience, and he may be partially relieved from his inward disquietude by the knowledge he may have of Christ and of the plan of salvation in theory, and yet he may not have a full persuasion that the blood and righteousness of Christ form the only foundation of his acceptance with God. It is impossible for a man to be enlightened with the Holy Spirit without feeling his need of Christ, and without having a full

persuasion that he must inevitably and eternally perish without an interest in his blood and righteousness. Those that are led of the Spirit of God come to Jesus, and, reposing in his precious blood for pardon of sin, and trusting in his spotless righteousness for justification, they know by blessed experience, that although the power of conscience could only alarm, and the terrors of Mount Sinai make the sinner exceedingly fear and quake, a sense of blood-bought pardon softens the heart of stone; and, "being justified by faith, we have peace with God, through our Lord Jesus Christ."

3. The convictions of natural conscience never lead to evangelical obedience; but souls enlightened by the Holy Spirit delight to do the will of God.

The obedience of conscience is a slavish obedience; it is not the love of Christ that makes the sinner fear to offend him, but it is the fear of the just displeasure of God that engenders bondage. We are induced to attend to externals of religion to gain the good opinion of men; or else, "being ignorant of God's righteousness, they go about to establish their own righteousness, not submitting themselves to the righteousness of God." Those that are enlightened from above, have the love of God shed abroad in the heart by the Holy Spirit which is given unto them. The love of Christ constraining them, they delight to serve him; they will be satisfied only when they have respect unto all his commandments. This trying to walk in the ways of God ariseth from a desire to glorify God with their bodies and souls, which are God's. The glory of God does not lie near the heart nor enter into the aim of a natural man; but a man cannot be a believer in Christ without aiming at the divine glory. If that mind which was in Christ be in him, he, with the apostle, will say, "I am crucified with Christ: nevertheless



I live; yet not I, but Christ liveth in me; for the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." The Holy Spirit glorifies Christ, and those that have the Holy Spirit of God dwelling in them will aim also to glorify Christ.

4. The convictions of natural conscience may be felt, and yet these persons may be lost for ever; but those that are convinced by the Holy Spirit will be made meet to be partakers of the inheritance of the saints in light.

The power of conscience which sinners feel, with the anguish arising from it, is only the commencement of the worm that dieth not, and of the fire that cannot be quenched. They may be rebuked in God's wrath, and chastened in his hot displeasure here, and yet die without mercy. But the power of the Eternal Spirit renovates the heart and sanctifies the affections, through the blood of the everlasting covenant; and in this way he makes meet for glory all those that build their everlasting hopes on the Lord Jesus Christ, the only foundation.

This should guard you against stifling convictions, or resting in them, lest you should be "ever learning, and never able to come to the knowledge of the

truth." Many are powerfully convicted from time to time, but they stifle the accusations of conscience, and resist the Holy Ghost. Their repentance is only occasional, and it springs from the fear of punishment rather than from a hatred to sin, because of its heinousness in the sight of God. If you have been made to mourn for sin at the foot of the cross of Christ, your repentance is genuine. If your convictions have led you out of yourselves, and made you to repose on the Saviour; if, instead of trusting in your own righteousness, you cleave to Christ, and desire to be found in him, you may conclude that the Holy Spirit has instructed you. "It is written," says Christ, "in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard and learned of the Father, cometh unto me."

Those that feel they cannot be happy unless they are holy, and that long to be holy that they may be happy, are under the operation of the Holy Spirit of God; for natural convictions never excite in the heart an earnest desire after internal and practical holiness. "But ye are not in the flesh but in the Spirit, if so be the Spirit of God dwell in you, and if ye, through the Spirit, do mortify the deeds of the body, ye shall live."

## CONGREGATIONALISM.

*From the Boston Christian Watchman.*

THIS term, when applied to church polity and government, like the term democracy in reference to civil government, literally denotes that the power is exercised by the body of the people, instead of being vested in the hands of a few. In church government congregationalism is the opposite of papacy and

episcopacy, as democracy is of monarchy and aristocracy in civil government. The term, too, has acquired an additional meaning by use. The theory of church government which it is used to distinguish is, that each and every church or congregation of Christians is independent of all earthly controul, being

complete in itself for all the purposes of its existence, and is bound to receive, interpret, and apply, the laws of Christ to its members, according to its own understanding of their import, each church or congregation being the highest ecclesiastical tribunal.

Congregationalism, therefore, is a term applicable to church polity and government only. It has no necessary connexion with any particular system of religious doctrines or form of administering ordinances. All that is necessary to a strictly congregational church, formed on congregational principles, is, that a body of believers unite in a voluntary solemn covenant to obey and execute the laws of Christ. Then, if they act in accordance with their principles, they must take the Bible for their guide, and believe and practise what they find to be its teachings. If they find, after careful study and solemn prayer, that the Bible requires them to believe and be sprinkled, and to have their children sprinkled, they are not to be molested in so doing, either by bishop or by magistrate. Or if they find, on examining the scriptures, that they are commanded to believe and be baptized, and to require all others who enjoy their privileges or communion to walk by the same rule, they still act in perfect accordance with the principles of congregationalism. They have not forfeited their character as a congregational church, nor departed in a single particular from congregational principles.

There is no necessity, therefore, that a congregational church should be a sprinkling church, or a pædobaptist church. By refusing to sprinkle infants, or to admit them to any connexion or relationship with the church, other than the tie which nature furnishes, the church forfeits not its congregational character in the least, nor departs a step from congregational principles. And no one will pretend that a

church has departed from congregational principles by adopting immersion as the only baptism. For congregationalism, if we understand it, is not latitudinarianism. Because it permits each church to interpret and apply the laws of Christ for itself, it does not thence follow that there is to be no law, nor that each individual member of the church is to be a law unto himself, and to choose his own mode of obeying the laws of Christ, and yet enjoy all the privileges of church fellowship and communion. Because if this were the case, congregationalism would be the author of confusion, instead of order and peace, as episcopalians have declared it to be, after witnessing its practical operation connected with its pædobaptist incubus.

But we go further. Not only is pædobaptism unnecessary to congregationalism, we are prepared to show, on the contrary, that it saps the very foundation of congregationalism. Those who advocate the consecration of infants, are not agreed as to their precise relation to the church, some contending that they are actually members, others that they are not till they give evidence of a gracious change, and others still including them in the "half way covenant." They have, however, received what the church regards the initiatory ordinance, and it is difficult to see how they can be kept out if they choose to come in. If the church regards them as baptized, and their moral characters are good, we do not know of any scriptural rule by which they can be debarred full privileges in the church. This we believe is the prevailing view of pædobaptists, congregational as well as others.

Now we ask, what possible place can infants and children have in a *congregational* church? In a *national* church, whose bounds are confessedly geographical, rather than spiritual, and whose doctrine is that they are *regenerated* in baptism, infants and children have a



consistent place. But what place have they in a *congregational* church, which has no liturgy, no creed except what they themselves gather from the Bible, no pope, no bishops, no councils to guard its purity and order; but where all is entrusted to the *whole* of the church? Is it possible that infants and children can perform the duties essential to congregationalism? Can they possibly act as intelligent members of a body exercising the high prerogative of interpreting and executing the Saviour's laws? Clearly not. *Can* they by any possibility enjoy the privileges of a church founded on congregational principles? We do not ask whether they may be instructed and made objects of prayer and pious effort. But we *do* ask, can they enjoy any thing by having a nominal relation to the church, which they could not enjoy without? What place, then, can children have in a congregational church? Are they not, from the very nature of the case, a foreign ingredient, which, like the clay mixture in Nebuchadnezzar's image, can never unite with the iron?

Let us now trace these children up to manhood, under the restraints of a religious education, becoming moral, intelligent, public-spirited, high-minded men and women; yet destitute of the savour of vital godliness. Under solemn appeals to the "children of the covenant," they, in a time of unusual religious feeling, take their places in the church. Are they prepared to discharge the duties essential to congregationalism? Are they judges of spiritual things? Are they the persons to take the word of God, and apply its precepts to the doctrines, ordinances, and discipline of the church? Are they fit to judge whether applicants for membership are "born again," and are prepared, as "lively stones," to become a part of Christ's

"spiritual house?" Are they prepared to exercise the high privilege and duty of choosing a religious teacher? Will they be likely to select a man full of faith and of the Holy Ghost, in doctrine uncorrupt? Will they, and such as they, "hold forth the word of life," and cause the gospel to sound out in the regions round about them?

We leave the reader to supply the answers to these questions. But we ask, is it to be wondered at that *pædobaptist* congregational churches become unitarian, universalist, transcendental, and sceptical? Has not experience fully proved that congregationalism cannot stand under the burden of *pædobaptism*? We fully believe that no system of church government which embraces the element of *pædobaptism*, can long maintain doctrinal purity without the liturgy and the bishops. But *pædobaptism* is not essential to congregationalism—it is its bane—its deadly vampire, which if embraced, will sooner or later suck out its life blood. Congregationalism should embrace none but believers, for no others can perform the duties or enjoy the privileges of the system. The door of admission to its fold should be just as wide and just as narrow as the Saviour left it. "He that believeth and is baptized shall be saved;" "and the Lord added to the church such as should be saved." Woe to the church under congregational government which adds any other!

This is the congregationalism which we love, and which we love to defend. Churches "built" in accordance with these principles, "on the foundation of the apostles and prophets, Jesus Christ being the chief corner stone," will stand. Such churches, we believe, will secure, to the highest practical extent, doctrinal purity, religious freedom, the right of private judgment, active piety, and a deep feeling of personal responsibility.

## BAPTISM IN THE HOLY SPIRIT.

THE views of the learned Neander respecting baptism in the Holy Ghost—not *with* the Holy Ghost, as rendered in the common English version—are expressed in the following terms in his “History of the first planting of the Christian Church.” See Biblical Cabinet, Vols. xxxv. and xxxvi.

It is Christ who imparts the true baptism of the Spirit, of which water baptism is only the symbol, and this immersion in the Spirit makes the great difference between Christian baptism and that of John.

Book VI. ch. i. § 3, p. 170.

It was precisely for this reason, that the Son possessed his divine life, not as something communicated from without,

but dwelling in his very being, and essential to it, that the divine fountain of life itself was manifested in him, that he alone could communicate divine life to others (John v. 26); and the baptism of the Holy Spirit which he administers, is no other than the immersion of human nature in the divine life communicated by him, so that it becomes completely imbued with it; John vii. 39.

Book VI. ch. iv. § 4, p. 250.

## THE GREAT DAY OF JUBILEE.

Lo! the day at length is dawning,  
Jesus comes to set us free;  
Hail! the eternal sabbath morning;  
Hail! the day of jubilee!—  
’Tis the purchase  
Of his bleeding agony.

Streams of music, loud as thunder,  
Rolling round his lofty throne!  
Blest immortals, rapt in wonder,  
Low adore the Glorious One.  
Heaven descending  
With its radiance veils the sun!

Lo, he comes! the clouds encircling  
Wreath his form—beneath, around;  
Fallen his foes! their blood, empurpling  
All his vesture, stains the ground.  
“Hallelujah!”  
Still the harps of heaven resound.

There, dispensing health and pardon,  
Life and regal dignity;  
Ne’er shall he regret the garden,  
Nor the pangs of Calvary.  
Zion’s glory  
Now repays Gethsemane.



## REVIEWS.

*History of the Baptist Missionary Society, from 1792 to 1842. By the Rev. F. A. Cox, D.D., LL.D. To which is added, a Sketch of the General Baptist Mission. In two volumes. London: 12mo. pp. 884. Price 10s. 6d.*

THE history of the Baptist Missionary Society deserves to be studied by all who wish to understand the dispensations of the Almighty in reference to the modern church. There is no pretence for ascribing its rise and progress to the superior wisdom of its founders, or of those who have been the chief agents in achieving its successes. From the first, its most important movements have been directed by what worldly men call accident, but devout observers recognize as the finger of God. To whom belongs the honour of forming its plans, fixing on the men by whom they should be executed, and selecting its principal spheres of action? Not to the leaders of the baptist denomination: the men who might have been supposed, from their station and influence, to have stood forward fifty years ago as its patrons and directors, generally looked on while others made the effort, or if they rendered any assistance did it cautiously, fearing to commit themselves in the eyes of the world to an enterprise so novel and romantic. Not to Fuller, Ryland, or Sutcliff: it was not till the arguments of Carey had been pressed upon their attention again and again, that they embraced his views so cordially as to undertake to hold the ropes while he ventured into the terrific mine. Not to Carey: the impulse which he had first received was by him imparted to others; but his whole career afforded an illustration of the inspired saying, that it is not in man that walketh to direct his steps. It was not by his discernment, or that of his original associates, that the eastern continent was selected as the scene of his labours: his desire was to commence the work among the islands of the South Seas, where it was seen by Him who knew him better than he knew himself that his peculiar talents were not needed; and unlooked for occurrences directed

him to India. Of all places in India, Serampore was at that time the most suitable in which to fulfil his course; but when his removal thither from Mudnabatty took place, he regarded it as a heavy disaster. And so, when several years afterwards, that branch of the society's operations was commenced which has been most evidently successful, it was not by the spontaneous wisdom of the committee that the first missionary was sent to Jamaica, but in pursuance of the request of a man of colour. Moses Baker having been sustained in his labours as a baptist preacher by a resident proprietor who was desirous that his negroes should receive religious instruction, and, finding his own strength failing, sought aid from England; and the gentleman who had supported him, though unconnected with our society and denomination, kindly welcomed our first missionary to his estate. In whatever degree we glory in the results of our undertakings, either in the east or in the west, we shall glory most unreasonably, unless we conform to the admonition, "Let him that glorieth glory in the Lord." It is not for the Baptist Missionary Society, any more than for the king of Assyria to say, "By the strength of my hand I have done it, and by my wisdom; for I am prudent."

The history is also eminently encouraging to humble Christians who, impelled by love to the Redeemer and solicitude for the salvation of the perishing, would fain devote themselves to the propagation of the gospel. However mean their attainments, however great the difficulties of their position, their circumstances can scarcely be more unpromising than those of some whom this history exhibits as successful labourers. How unlikely was Carey, in his youth, to effect such a work as he was afterwards enabled to perform! How disheartening were his prospects during several of the first years of his residence in India! Circumstances more trying to faith than those in which he laboured at one period can scarcely be imagined. A stranger in a foreign land—sustained

by scanty supplies—regarded by his own countrymen as an enthusiast—engaged in an enterprise which was confessedly novel—his family entering very coldly into his views—his wife always feeble, becoming diseased, losing her reason gradually, and at length attempting his life—What a scene! Nor was this all. His first colleague, a man of genius and fervent zeal, possessing in some respects admirable adaptation to the work, had been brought into embarrassments through a mercantile speculation in which he had engaged in his previous visit to the east, and was frequently in danger of arrest; imprudences and eccentricities succeeded, which were followed by mental aberration, and it became necessary to obtain for him admission into an asylum. Meanwhile, one after another of the natives who had excited hopes in the benevolent heart of Carey disappointed them, and pierced him through with many sorrows. If “an example of suffering affliction and patience” be wanted, surely here is one! If this man is now regarded by the Christian world as a successful missionary, surely none need despair on account of dark beginnings. The steadfastness of the conductors of the society at home was also tried by the frequent reception of adverse tidings, and by the early death of one after another who had been sent to take part in the labour. We do not know that in any part of the great conflict the soldiers of the cross have had, on their entrance into the field, to march on to speedy and unimpeded victory; but certainly it has not been so with the founders of the Baptist Mission.

The history of this society exemplifies also that rule in the kingdom of our Lord, that all who aspire to great usefulness should lay their account with great sufferings. In both hemispheres, the missionaries have experienced more than an average amount of disease, bereavement, and similar afflictions. In both hemispheres, if they have met with some applause, they have had a sufficient quantity of censure with which to mingle it. In Jamaica especially, where the successes have been most exhilarating, there have been given to them also, lest they should be exalted above measure, bonds and imprisonments, the open opposition of the wicked, and harder words than could be received cheerfully from some of the devout.

Whatever calamitous occurrences may hereafter try the faith of this or of any other missionary society, its friends may be cheered, too, by the retrospect afforded by this history. Its brightest scenes have ensued from events of a mysterious aspect which overspread its prospects with gloom. The wrath of its opponents has subverted its interests, as evidently as the love of its supporters. The destructive fire at Serampore, which is believed to have been the work of an incendiary, attracted to the mission the attention of unobservant Christians throughout Britain, and kindled zeal on its behalf in the bosoms of the torpid. The vexatious order for the return of Johns and Lawson secured the introduction of a clause into the Company's Charter which legalized the residence of missionaries in India. The destruction of the Jamaica chapels, and the formation of the Colonial Union for the banishment of all sectaries from the island, aroused the public indignation against the slaveholding persecutors, and did more than any thing else to procure the emancipation of their victims. Hitherto, whatever man has meant for evil, God has made the stepping-stone to good.

A comprehensive history of the Baptist Missionary Society has never before been presented to the public: it has only been given piecemeal, in memoirs, journals, letters, and periodical publications. The present era seemed to invite the undertaking; and it is not surprising that the desirableness of such a work should have occurred to several persons. No one was however, in all respects, equally qualified with the author of these volumes. Dr. Cox became a member of the committee in the year 1812; and of those who now take an active part in conducting the affairs of the mission, he is the only one left who was engaged in it at that early date. He was at the time pastor of a church in Northamptonshire, and had been previously in habits of constant intercourse with Fuller, Sutcliffe, Ryland, King, and their associates. He had been a fellow-student also with some who occupied prominent stations in the missionary field; and others who had returned from India were located in his neighbourhood. He continued to enjoy the friendship of several of the founders of the mission till their death; and since the metropolis has been the place of its management, he has had



opportunity, residing at Hackney, to attend regularly to its affairs. His mental and literary endowments are too well known to need even a passing remark.

It may be supposed, that the facts have been presented to the public from the press and the platform in so many ways ; that the readers of the Periodical Accounts and the reports of translations and schools which were frequently and freely issued—that all indeed who took an interest in the promulgation of the gospel in the earlier years of the society, must have a pretty complete acquaintance with its affairs. On reflection however it will be seen that in such an undertaking, whose enemies were numerous, diversified, and influential, it would have been exceedingly unwise to publish many facts, while their issues were doubtful, which afterwards proved to be fraught with momentous results. Portions of information adapted to popular perusal were from time to time printed ; but many particulars relating to the mission and its agents were but partially known, and some were very generally misapprehended. There are no important *arcana* now, we believe, and it is not necessary there should be ; but there were during the whole of Mr. Fuller's administration. " There are some letters," said Mr. Fuller, a little before his death, to our late secretary, " that I publish ; and some that I read to the committee ; and some that I only show to Ryland and Sutcliff : and there are some that no one sees but myself." About fifteen years ago, the writer of this article, having recently become a member of the committee, discovered to his great surprise that there were in existence a vast number of letters and other documents relating to the first twenty years of the mission, the contents of which no one knew. They had been received from Bristol, from Kettering, and from Olney, in various packages ; Mr. Dyer had never had leisure to examine them, and they had remained for several years in unopened boxes, neglected and forgotten. Some had been in the hands of the printer of the Periodical Accounts, and retained the marks by which he was to discriminate the parts intended for the public eye from those which were to be suppressed. Some contained annotations by Ryland and Fuller, designed solely for the communication of their thoughts to each other. Of some no use at all appeared to have

been made. Deeming it important that their contents should be known to at least one member of the committee, the writer undertook to examine and arrange them. It was a work of great labour, for there was not the slightest order or affinity of time, place, or person, in any of the parcels, and the parcels were not all discovered at once ; but, being encouraged by a vote of the committee, the writer had the satisfaction ultimately to lay on its table a folio volume, containing a catalogue of nearly a thousand documents chronologically arranged, some of which consisted of twenty, thirty, or forty manuscript pages, with notices of the contents of the most important. This volume having been during the last year in the hands of Dr. Cox, with free permission from the committee to make use of all the documents in their custody, it will be seen that he has possessed the means of acquiring a full and accurate acquaintance with the affairs of the society, not only from the time when he became himself a member of the committee, but from the very first. He has had the advantage too of being perfectly independent, not writing as the agent of the committee, or limited by official restraints, but at entire liberty to act in all cases according to his own unfettered judgment.

It has not however been a work without difficulty. The abundance of the materials before him has rendered his task in many respects embarrassing, and great skill was demanded to condense the information so that the narrative should not be overladen with particulars, and fatiguing to the mind. Delicacy was also required ; for persons are still living whose feelings might have been unnecessarily wounded by the exposure of facts which were yet so intimately connected with matters of public importance, that it must have been difficult in many cases to determine what to record, and what to leave to oblivion. Whether the time was yet come when the history could be written with that frankness which was necessary to render it a record of great utility to the Christian church, was indeed a question on which some of those who are most conversant with the subject differed. An extract will illustrate our meaning. The following account is given of a meeting in 1793, at which we see no harm in saying that Dr. Rippon presided, and that Dr. Stennett spoke for an hour.

"In the mean time, an effort was made in London, by calling a meeting at Devonshire Square, to consider the propriety of forming an auxiliary society. Thirty-one persons were present, of whom eight were ministers. In a letter to Mr. Fuller, the chairman states that some who were invited felt indisposed to attend; and that two of the principal people in a leading church spoke decidedly against the formation of such a society. The objection was sustained by a very long appeal from one of the most distinguished of the ministers. 'I asked,' says he, 'what must be said, in case any one wants to know the opinion of the meeting.' It was universal, so far as I observed, that they were willing to assist it (the design) as individuals; but if they were formally to take up the society, they should *commit the whole denomination*. This was the expression used again and again. It was also inquired of the particular friends of a well known individual, whether he would receive subscriptions; and it was intimated that the probability was he would not, for he had considered it as a 'Utopian scheme.'"—*Vol. I. pp. 21, 22.*

This passage, while it records an instructive fact which has never before been printed, affords a specimen of one class of difficulties which the author has had to encounter, and of the scrupulous delicacy with which he has reduced a letter full of names to an inoffensive paragraph.

There is nothing, perhaps, in which the skill of the author appears more visible, or in which it will be productive of greater pleasure, than in the numerous pen and ink portraits interspersed throughout the narrative. They are generally given in a few sentences, but they impart a distinctness to the conceptions of the reader, and enliven the story. We are inclined to transcribe that of Mr. Fuller, though it is one of the longest, because his character is an essential part of the history of the mission, and the author knew him well.

"Fuller was a kind of oak of the forest,—sturdy, unbending, athletic, both in body and mind. His general aspect and manner were forbidding; and throughout life he was rather dominant than attractive.\* His perceptions

were clear; his conduct decided. He was a man of whom advice would naturally be asked in the ordinary affairs of life; but especially so on great occasions. The value of his opinions would never fail to compensate for the repulsiveness of his manner; and yet that repulsiveness was exceedingly ameliorated in the free intercourse of friendship; when, indeed, he would sometimes appear to have changed his nature, exhibiting extreme sensibility and softness. The author has repeatedly seen him melted down into kindness, so that he could be as gentle as a lamb; but whenever truth required it, his unyielding integrity, uniting with the harsher elements of his spirit, made him bold as a lion.

"He had not, like Carey, to use a favourite phrase of his own, a *turn* for languages; but, notwithstanding the deficiencies of his education, he applied to them with some success, so as to be able to understand the Greek Testament, and form a good idea of the merits of a criticism; but he was not attracted by the study, and had he even possessed leisure, probably would never have pursued it to any great extent. Yet he had a mind and a heart to appreciate the literary efforts of others; entering into their design with much acuteness and discrimination.

"He was less qualified for the missionary field than for the missionary cabinet. He seemed to be made for the niche he occupied. His forte was to maintain important points by deliberate inquiry and discussion, and he gained support to the mission no less by the celebrity of his name than by the force of his appeals. He was slow in coming to a conclusion, chiefly

Walgrave, the ministers were taking their places at dinner afterwards, when it was usual for those who had preached to sit at the top of the table. Being then very young, and somewhat overawed by the seniors present, this position was timidly declined. Mr. Fuller knitted his brows, and said, in a manner no one would wish to tempt a second time, 'Come, Sir, I like every man to take his proper place; what do you hesitate for?' At the end of the repast, Mr. Sutcliff, with a gentle tap on the shoulder, whispered, 'I want to speak to you.' We accordingly retired; when, in his softest manner, he said, 'My dear young brother Cox, I see that my brother Fuller has somewhat hurt your mind.' It was admitted. 'Well,' said he, 'don't be disconcerted or discouraged. It is his manner; he does not mean anything unkind; he really loves you. My brother Fuller sometimes serves me just the same: he speaks, on a sudden, perhaps very harshly; but I know him, and let it pass; and he will soon be as confiding and affectionate as ever.' Here were the men;—Fuller, severe, prone to command, little disposed to make even proper allowances, yet capable of strong attachment; Sutcliff, kind, peaceful, humble, generous-hearted, and wise."

\* The author had an early and very striking specimen of the contrast of character between Fuller and Sutcliff, which, from its personal connexion with himself, he has felt some hesitation in recording; but his scruples have been overcome by the consideration of its being so exceedingly illustrative of the eminent individuals in question. Having been engaged in a double lecture with Mr. Fuller, at



because judgment rather than imagination or passion predominated; nor till he had frequently revised his thoughts did he sufficiently feel his competency to give an opinion, or undertake a course of action; but having once decided he was the most immovable of men. Give him time and space, he was an admirable controversialist; but he was not *ready* as a reasoner, and therefore would not have been able, with the best advantage, to encounter the dexterous evasions and extemporaneous plausibilities of the more learned or witty of the oriental disputants. The author was present at a vehement discussion between him and Robert Hall. The latter, with his characteristic acuteness and volubility, fairly perplexed and not a little displeased his antagonist. Fuller's replies were slowly conceived, as well as slowly uttered; and stood little chance before the never ceasing torrent of powerful reasoning, or confusing eloquence, rapid words, and pungent satire, of his friend. He was at length compelled, in his own emphatic manner, to exclaim—'Well, brother Hall, I cannot answer you off-hand; but put it down on paper, and I will meet you.'

"Fuller was an extraordinary preacher; plain, practical, judicious, full of rich scriptural illustrations: in manner slow and solemn. The influence which he acquired by his talents in the pulpit, and by his clear illustrations of divine truth through the press, fitted him to take a lead in the conduct of the mission. He was exactly adapted to remove objections, to afford lucid statements, to urge the important claims of the object upon a yet inactive community, to raise contributions at home, and to give counsel abroad. He was just the man to direct the minds of a committee to appreciate and examine candidates for foreign labour, to take a comprehensive view of what might be accomplished, and to plead the cause, when needful, before friends and foes. Having once embarked and taken the helm, he was ever at his post, watchful, firm, and persevering, at all seasons; joyous, but never careless, when skies were bright; fearless amidst storms. As a man, a minister, a theological writer, an acute controversialist, as one of the founders, but especially as secretary of the Baptist Missionary Society, his name will be transmitted with distinguished honour to admiring generations."—*Vol. I. pp. 265—268.*

With respect to the estimate formed of individual missionaries in the east, and of transactions in which they were occasionally at variance with each other, and some of them for a season with the conductors of the mission at home, we do not anticipate that the author will receive the unqualified approbation of

any of those who took part in the unhappy controversy which has now passed away. His statements of facts connected with the separation that took place between Serampore and the society accord too well with our own views to lead us to think that they will be quite acceptable to some of our brethren; while in treating of previous transactions he seems to write more in accordance with views generally entertained of the state of things in India before the death of Mr. Sutcliff, than with those which some of the friends of the society felt compelled to adopt afterwards. If we say that Dr. Cox seems to have been accustomed to look at the missionaries of those days through Mr. Fuller's glasses, and that he has never lost entirely the impressions he at first received, perhaps we shall convey our meaning with sufficient distinctness. His opinion of the three eminent men who so long occupied public attention is very high; his estimate of the value of the work they performed as translators, which was undoubtedly great, is much more elevated than our own; and his views of their brethren who were scattered throughout India, and of questions on which differences arose between them and their elders, seem to have been derived principally from the correspondence of the residents at Serampore. Two lessons which the conductors of all missions should learn from a portion of the history we should have been glad to see more distinctly taught: one, that it is important to keep up a regular and friendly correspondence with every one of their missionaries, not contenting themselves with indirect communications to the juniors through their seniors, much less discountenancing the direct expression of their opinions and desires; the other, that it is an erroneous policy to spread a few men over an immense region, placing solitary missionaries at vast distances, where they can derive from each other neither aid nor consolation. The complaints of Chater, Moore, Chamberlain, and others, on these subjects, in some of their unpublished letters, and the practical results of the mistakes, ought not to be forgotten.

While glancing at omissions, we must express our surprise that in giving his account of the reunion with Serampore in 1837, the historian should not have adverted to the magnanimous part taken in that business by Mr. Godwin, now of Oxford. He was at that time the secre-

tary of the Society in aid of the Serampore Mission; and the disinterestedness, zeal, and prudence which he displayed on that memorable occasion deserved distinct notice. But, considering the numerous engagements of the author, the complexity of the details through which he had to wend his way, the desirableness of bringing his labours to a speedy termination, and the interruptions to which he has been subjected, we are surprised that there are not more oversights than we have been able to discover. The few mistakes we have observed it will be easy to correct when another edition is called for.

The history of the operations of the society in Jamaica, and of the struggle between antagonist principles which they have occasioned, occupies the principal part of the second volume, and abounds with interesting scenes. Such a revolution as has taken place in that island, within thirty years, through the diversified effects of Christian truth, was never before witnessed in any age or nation. We have presented to us first a faithful and consequently appalling description of the ignorance, licentiousness, tyranny, and suffering that pervaded the island at the commencement of this period; and then, the introduction of a few missionaries who, in the midst of sickness and sorrow excite the confidence of the oppressed, and teach them hopes full of immortality. Persecution then arises, trampling on the defenceless recipients of the gospel, and raging with vengeful fury against their benefactors. Outrages ensue, so intolerable and so palpably unjust, that the national feeling is roused against the oppressors, and interposes on behalf of their victims. The enslaved are set free, and to the astonishment of mankind, evince their joy in expressions of gratitude to God and works of beneficence to men. Morality and social comfort succeed to vice and degradation. The despised abjects, of whom it was predicted that if made free they would plunge into all sorts of excesses and devastate the land, make it their chief pleasure to support among themselves the ordinances of worship, and send the message of divine mercy which has done so much for them to the countries whence they and their fathers were originally torn. What a transformation to be wrought in one quarter of a century! What a theme for the historian! The facts as narrated in the pages

before us will instruct and astonish thousands. The author's views of Jamaica affairs, both in past days and in their present aspect, are perfectly satisfactory. The men who counted not their lives dear to them in the times of peril, and whose circumspection triumphed when all around were endeavouring to fix upon them charges which might issue in their banishment and death, possess his just confidence still. He expresses his convictions boldly; and avows an opinion that we are happy to see is gaining ground, that arrangements which some have been inclined to censure it would be wiser to imitate. Arrangements for rendering Christian fellowship more effective, by making religious intercourse more systematic and constant, would be of incalculable advantage in many of the churches at home. As the author observes, in one of those well chosen figures which enforce while they adorn, "The health of the whole body is promoted by a diligent and perpetual attention to every part, that disease may nowhere work insidiously and dangerously, but be stopped at its earliest indications, and effectually eradicated."

Of the spirit in which these volumes are written, it affords us pleasure to be able to speak with perfect approbation. It is in accordance with the devout, unpretending, and modest deportment of the original founders of the mission. Disposed as the author evidently is, to look with a favourable eye upon all who come under his survey, he has endeavoured throughout to form an impartial judgment both of persons and facts, and to maintain historical fidelity. There is no inflated panegyric, no exaggeration of successes, no attempt to extol the Baptist Mission at the expense of kindred institutions. There is no remark which we should think that a Christian of any other denomination would regard as invidious; no paragraph which we should wish to conceal from a reader of any rank in society. The tendency of the work is unexceptionable. It may be placed with confidence in the hands of men of every class, as a book adapted to promote their personal improvement, as well as to enlarge their information. It will long continue to be the standard history of the Baptist Missionary Society. That which the author undertook he has performed so well that we are persuaded no one will attempt to do it better.



## BRIEF NOTICES.

*The Holy Bible, containing the Old and New Testaments, according to the Authorized Version; with Explanatory Notes, Practical Observations, Copious Marginal References, Indexes, &c.* By THOMAS SCOTT, Rector of Aston Sandford, Bucks. A New Edition, with engravings on steel, after nature. London: Fisher, Son, & Co. 4to. Division III. pp. 272. Division IV. pp. 280.

The distinctive qualities of this cheap edition of a valuable popular commentary were described in our number for April, 1841. These two divisions, which are bound neatly in cloth, include the portion of scripture from 1 Kings xvii. to Isaiah viii. The subjects of the engravings are Absalom's Tomb—the Ford of the River Kishon—the River Barada, or ancient Pharpar—the Valley of Jehoshaphat, with part of the Brook Kidron, a beautiful picture—a scene in Mount Lebanon, which is also very impressive—Sidon on the approach from Beirout—a Pass on the sea coast near Tyre—Remains of the Port of Tyre, a lesson on the instability of worldly greatness—Joppa—and a view from the top of Lebanon. The work is also issued in two-shilling monthly parts.

*Brief Memorials of Departed Saints, designed to exhibit the animating and supporting influence of Christianity in labours, sufferings, and death.* By the late Rev. J. M. CHAPMAN. With a Brief Memoir of the Author, by the Rev. J. BAYNES; and a 'Recommendatory Preface, by JOHN CAMPBELL, D.D. London: Dyer. 12mo. pp. 308.

This work was in the printer's office at the time of the author's decease, and the last letter he ever wrote was one addressed to Dr. Campbell, saying, "Irrespective of the immediate object which I hope to accomplish, namely, the liquidation of our chapel debt, I wished to place in the hands of those who could not procure the larger works, an outline of the history and experience of the good and holy men and women whose memoirs are sketched in my little volume, trusting that, under the divine blessing the perusal might prove instructive and profitable." Suddenly, his purposes were broken off; his active usefulness is terminated; but, in this volume, "being dead, he yet speaketh." These biographical selections are well adapted to promote the spiritual interests of those who valued his ministrations. The greater number of them delineate the characters of men who were eminent for a spirit of devotion and habitual communion with God. The sketches are twenty-six; about half relating to puritans of the sixteenth and seventeenth centuries; and the modern portion including the names of Dr. Ryland, Dr. Waugh, and John Hyatt. They are most appropriately followed by the sermon delivered by Mr. Chapman on the Lord's day evening preceding his death, occasioned by the decease of one of his friends, but indicating a frame of mind suitable to his own circumstances,

of which he was meanwhile unconscious. It is an excellent volume to have at hand in a sick chamber.

*Memorials of the Life, Ministry, and Correspondence of the Rev. THEOPHILUS LESSEY; to which is added, a Sermon preached on occasion of his Death.* By JOHN HANNAH, D.D. London: Hamilton, Adams, and Co. 8vo. pp. 352.

Mr. Lessey, an eminent minister of the Wesleyan Methodist connexion, was born at Penzance, in 1787. His father being a travelling preacher in the same community, he enjoyed in his boyhood the advantages of the school for the sons of Wesleyan ministers at Kingswood. His character was for some time unpromising; but his heart being renewed when he was about seventeen years of age, he devoted himself to the ministry soon after the termination of his apprenticeship. He subsequently experienced heavy domestic afflictions, exemplifying in his history a remark contained in a letter written to him by Mr. Hall and printed in this volume, that "few persons have been rendered eminently useful in the Christian church who have not been previously exposed to signal trials." Mr. Lessey was president of the Conference during the year commencing July, 1839. He appears to have been a devout Christian and an eloquent preacher. He died June 10, 1841, beloved and revered, both in his own connexion and among others who were acquainted with his worth.

*Memoir and Remains of the Rev. HENRY VAUGHAN, B.A., late of Worcester College, Oxford; Vicar of Crickhowel, Brecknockshire; and Minister of Park Chapel, Chelsea.* London: Royal 12mo. pp. 405.

Mr. Vaughan, who appears to have been a zealous and affectionate minister, finished his course in 1837, a few days after he had completed his thirty-first year. At Crickhowel, where he was first stationed, his vicarage did not yield more than £70 or £80 per annum, and he found it necessary to abstract a part of his time from his evangelical labour, and receive pupils, to supply the deficiency of his income. This induced him to remove to Chelsea in 1836, when the incumbency of Park Chapel was offered to him. His people at Crickhowel, however, felt his loss so much that they entreated him to return, engaging to raise a fund by subscription which should augment the income of the vicarage to £250 per annum. The voluntary principle, as it is called, generally works well if there is strong religious feeling wherever it is tried; and without strong religious feeling it will not work well, whether out of the establishment or in it. Mr. Vaughan seems to have been an amiable man, and if we may judge from the account before us, and the specimens of his writings, free from bigotry and clerical hauteur.

*Statistics of Dissent in England and Wales, from Dissenting Authorities; proving the inefficiency of the Voluntary Principle to meet the spiritual wants of the Nation.* London: Painter. 24mo. pp. 156.

Nothing can be more deceptive or unfair than the argumentation in this volume. If it were shown that voluntary exertions would not supply the spiritual wants of the community, this would only prove that there is not sufficient religious zeal in the land, not that where religious zeal is absent the spiritual wants of the people can possibly be supplied in any other way. But how is it attempted to show that the voluntary principle is inadequate? By showing that while discountenanced by the most influential party, repressed by existing institutions founded on a different principle, and impoverished by the impositions laid on its adherents, it does not yield what is sufficient: the very people who have taken from our pockets by compulsion a part of their contents, complaining that what we give afterwards voluntarily out of the residue would not of itself have been enough! But the manner in which these Statistics of Dissent are gathered is absolutely ludicrous. The ostensible object being to ascertain the practical result of the *voluntary principle* in providing for the spiritual wants of the nation, the exertions of the Wesleyan Methodists are thrown out of the calculation, "since they are not dissenters in the common acceptation of that term, either in principles, doctrines, or discipline." The baptists are however acknowledged to be dissenters, yet their statistics are not comprised in the Statistics of Dissent. Why? "We do not profess to give the statistics of those baptists who have not joined the Congregational Union, because the Congregational Magazine has not given them, and we have adopted its official statistics as the basis of our calculations." So, first assuming conveniently that the voluntary principle can do no more than under existing circumstances it does; then assuming that it does no more than is done by dissenters; and then assuming that the whole of the dissenters do no more than is done by one body among them, the congregationalists; the author arrives with delightful ease at the wished for goal, and celebrates his triumph thus: "We maintain that no voluntary sects and unauthorized societies of private individuals, unconnected with the government of the country, either can or will supply the means for this instruction. And we have shown, by the Statistics of Dissenters themselves, that the voluntary principle in this country is wholly inadequate to that supply."

*Lectures on Female Prostitution; its Nature, Extent, Effects, Guilt, Causes, and Remedy.* By RALPH WARDLAW, D.D. Delivered and published by special request. Glasgow: 8vo. pp. 163. Price 4s. 6d.

It was in consequence of a requisition signed by about eleven hundred of his fellow citizens, among whom were thirty-eight ministers of different denominations, that Dr. Wardlaw delivered these lectures. It was, as may be supposed, very unwillingly that he entered on the public discussion of such a theme; but he felt it to be

incumbent on him when thus solicited to comply. The lectures were delivered in Glasgow, on successive evenings in May, to an exclusively male audience, admitted by tickets; the Lord Provost of Glasgow, and two other gentlemen of the highest respectability, presiding. They were subsequently delivered at Edinburgh, under the same regulations, in compliance with a request from the committee of the "Edinburgh Society for the Protection of Young Females." They treat of the nature, varieties, and extent of the evil; the effects arising from it; the evidence and degree of its guilt or moral turpitude; the causes which contribute to its prevalence; the means of prevention, mitigation, and removal. The lecturer had taken great pains to make himself master of the subject in all its parts and bearings, and he has treated it throughout with sound judgment and exquisite delicacy. There is much in the volume which demands the attention of the heads of families, and nothing that it is necessary to withhold from the perusal of young persons who are approximating towards maturity. It would be advantageous, we think, if the second lecture were re-published separately for general circulation.

*Baptist Mission in Jamaica. A Review of the Rev. W. G. Barrett's Pamphlet, entitled A Reply to the Circular of the Baptist Missionary Committee.* By SAMUEL GREEN, Walworth. London: 8vo. pp. 32. Price 6d.

As it is said that the minds of some persons in this country have been affected by Mr. Barrett's allegations, it is right to announce the appearance of this answer. The author states that the facts it contains are authenticated by Messrs. Phillippo, Tinson, and Merrick, and at the close of the pamphlet, taking a retrospect of what he has written, says, "If by any thing I have said Mr. Barrett feels himself rebuked, I have written more in sorrow than in anger. It will be seen that he merely repeats often reiterated charges, adducing no details which can be examined; that in cases where he alleges what he calls fact, the evidence is against him; that he writes under the influence of party and denominational prejudice, not to say irritation; and that, as he looks with a jaundiced eye, the matters concerning which he testifies may be any thing rather than what he represents them." For ourselves, we feel an almost invincible repugnance to write a single sentence in reference to this discussion. We have the fullest confidence in the integrity of our brethren, the pastors of the baptist churches in Jamaica, and in the prevalence of piety in their flocks; and if circumstances should compel us, contrary to our earnest desire, to take up the controversy which the pedobaptist missionaries have originated, it must be at great length and very seriously.

*Fisher's Drawing Room Scrap Book, 1843.* By the Author of "The Women of England." London: 4to. Price 21s.

Winter will soon be here, and consequently works of this kind will be in season. They cannot indeed be deemed necessities, but neither are they useless. They convey some information while they afford pleasure, and they suggest



topics for diversified and interesting conversation. As usual, the engravings are the basis of the volume before us, to which the pieces in prose and verse are but appendages. In furnishing an exhibition of this kind, Messrs. Fisher and Co. have an advantage over many other publishers, the numerous embellished works which they have issued having given them the proprietorship of a vast number of fine plates, from which they can present the purchaser with a selection on comparatively low terms. Here are thirty-six quarto engravings, comprising portraits of the late Duke of Orleans, his widow, the late Earl of Munster, Lord Lyndhurst, and Mrs. Elizabeth Fry; scenes in Greece, in Turkey, in Scotland, in Italy, and on the Rhine; with fancy pieces of different descriptions. The editor has spared no labour and the publishers no expense to render the production perfect in its kind.

*The Juvenile Scrap Book.* By MRS. ELLIS, Author of "The Women of England," "The Daughters of England," &c. MDCCCLIII. London: 8vo. Price 8s.

Though smaller and cheaper, this volume is got up in the same style of elegance as that to which we have just referred. Nothing can be finer than "The Shepherd Boy in the Valley of Humiliation;" and Louis Philippe seeking in vain for admittance at the Hospitium, Mount St. Gothard, and again Louis Philippe teaching Geography at the College of Reichenau, are admirable as works of art, and impressive lessons in human affairs. The plates are sixteen, and the letter-press accompaniments carefully written and instructive.

*Damascus: or Conversion in relation to the Grace of God and the Agency of Man.* An Essay, by DAVID EVERARD FORD, Author of "Decapolis," "Chorazin," &c. London: Simpkin & Co. 24mo. pp. 119.

This is not a theoretical disquisition, but an appeal to the unconverted respecting the necessity for a change, and the nature of that change which is requisite. With scriptural arguments, incidents adapted to excite attention and enforce the advice are judiciously intermingled.

*Sermons, chiefly designed for Family Reading and Village Worship.* By J. BURNS, Minister of Enon Chapel, St. Marylebone; Author of "Four Hundred Sketches and Skeletons of Sermons;" "The Christian's Daily Portion;" "The Youthful Christian;" &c., &c., &c. London: 12mo. pp. 358. Price 4s. 6d.

It has evidently been the aim of the respected author to exclude from these discourses all doctrinal peculiarities which might render them unacceptable to evangelical Christians of any denomination. In this, he has been as successful, perhaps, as the nature of the case would admit; but—if we may allude to Mr. Newton's well-known remark respecting the manner in which he wished to find Calvinism in a sermon—persons who like sugar in their tea will miss it if it be absent, even though no unpleasant flavour be superadded.

*Eminent Piety in its relation to the prosperity of Christian Churches. A Letter to the Churches of Christ of all Denominations.* London: Ward and Co. Pp. 16.

Originally, the Circular Letter of the East Kent Baptist Association for 1839; written by the Rev. D. Pledge, then of Margate, and now re-published for general usefulness.

*Suggestions respecting Class Meetings.* Second Thousand. Houlston and Stoneman. 8vo. pp. 2.

The design of this tract, which is the production of an experienced pastor of one of our churches in the north of England, is to recommend the adoption of what is called in Jamaica "the leader and ticket system."

#### RECENT PUBLICATIONS

##### Approved.

Letters on the Slave Trade, Slavery, and Emancipation; with a Reply to Objections made to the Liberation of the Slaves in the Spanish Colonies; addressed to Friends on the Continent of Europe during a Visit to Spain and Portugal. By G. W. ALEXANDER. London: 12mo. pp. 176. Price 2s. 6d.

Not a Labourer wanted for Jamaica: to which is added, an Account of the newly-erected Villages by the Peasantry there, and their beneficial results; and of the consequences of re-opening a new Slave Trade, as it relates to Africa, and the honour of the British Government in breaking her Treaties with Foreign Powers: in a Letter addressed to a Member of Parliament, appointed to sit on the West India Committee: with several important Additions. By THOMAS CLARKSON. Second Edition. London: 8vo. pp. 20. Price 6d.

The God of the Bible and of Nature. By C. HONDINOTT, Author of "The Book of Creation Unfolded," &c., &c. London: Houlston & Co. 18mo. pp. 76.

Scripture Illustrated by Engravings, designed from Existing Authorities. Part III. Containing the following subjects: Hagar and Ishmael in the Desert. Miriam rejoicing over the Destruction of the Foes of Israel. David and Goliath. Jeremiah mourning the Death of Josiah. London: (Tract Society) Price 1s.

Ministerial Faithfulness. By C. P. M'ILVAINE, D.D., Bishop of the Protestant Episcopal Church in the State of Ohio, America. London: (Tract Society) 48mo. pp. 62.

The Fish. London: (Tract Society) Square 16mo. Price 4d.

The Animalcule. London: (Tract Society) 16mo. square, pp. 32. Price 3d.

The Coral Maker. London: (Tract Society) 16mo. square, pp. 32. Price 4d.

The Young Backslider, or the Blighted Flower, by MRS. CAMERON, Author of "The Two Lambs," &c., &c. London: 32mo. pp. 48.

The Eclectic Review. October, 1842. London: Ward & Co.

## INTELLIGENCE.

## DENMARK.

## LETTER FROM THE REV. P. C. MÜNSTER.

The following letter has been kindly forwarded to us by Mr. Rothery, who received it from the devoted writer a few days ago.

*Copenhagen, October 4, 1842.*

MY DEAR BROTHER,—Considering the cordial and self-sacrificing interest which you hitherto have shown in the good and evil fortune of your Danish brethren, I am convinced that the continued recital of the Lord's guiding of his people in this country will not weary you. And believing that the communication of our joys and sorrows may afford you, as well as many others of our English brethren, spiritual enjoyment, and even support, consolation, and encouragement, I take the liberty of exhibiting to you a concise survey of what has happened since my last report.

After my property, as well as that of my brother Adolph and friend Ryding, had been sold to pay the fines and costs in which we had been amerced, we were unconditionally liberated from prison; where my brother had lain on a bed of sickness, and which kept him confined to his couch for more than a month after our discharge. I myself did immediately enter on the duties of my mission, though somewhat suffering from a pulmonary complaint arising from the damp prison air; not, however, in the same degree as my brother, who has also had some heart-grief from his wife's decease and his child's illness. I began to arrange the concerns of our church, which had become disorganized during our long imprisonment. I undertook a journey to Hamburg, and consulted our experienced brother Oncken, who is indefatigable in assisting us both with act and advice: and subsequently I made a missionary tour to Langeland and the western part of Sealand, on purpose to visit the churches there; and, through God's grace have seen much spiritual fruit from this journey, although the vigilant police always was at my heels, and spied out my undertakings.

As soon as my brother recovered from his illness, he set out for Aalborg, in order to establish the church there, and exert himself for the mission in Jutland, where we have great hope of the victory of light and truth over the prince of darkness and falsehood. He has had much spiritual joy from this journey, the fruits of which will not be wanting.

Although unprovided with, and having no immediate prospect of receiving that pecu-

niary aid which we so greatly needed (being, by a second imprisonment and fines, quite ruined), we were not put to the blush in our hope; inasmuch as the Lord, through our brethren in England and the United States, sent us assistance which was not inconsiderable; by which our immediate wants were supplied, two brothers liberated from the disgraceful punishment of imprisonment, &c., and the expenses of our journeys defrayed. Thus we have many proofs of the faithfulness of our God and Saviour; though we sometimes may be weak enough to doubt, because we do not always understand the mysterious ways of the Lord. We are, through that considerable aid which from time to time has been sent to us from England and America, in part relieved from that bodily want and necessity which accompany such a persecution; and we have that confidence in God that he furthermore, as long as it is required for the propagation and establishment of his kingdom, will open sympathizing hearts towards us, that the trial may not be more severe than that we may be enabled to sustain it unto final victory.

In spite of all obstacles by which it has been attempted to prevent our increase, the Lord has, from *eleven*, the number of the congregation first established three years ago, augmented our flock to more than *two hundred regenerated souls*; who, in the ardour of first love, praise the Saviour for their liberation from Egyptian thralldom. But still we have a severe conflict remaining. Still the magistrates,—slavishly yoked to an obsolete law against anabaptists, which is pretended to apply to baptists,—continue to imprison, prosecute, condemn, and distrain to the last rag. Thus cows, sheep, and furniture, have been seized and sold from the pastor of the congregation in Western Sealand, because he holds devotional meetings; and, besides, a separate action has been brought against him for administering the Lord's supper. The sentence will, in temporal respects, *completely ruin him*. In Langeland, an action has now for the fifth time been brought against the pastor, and he is sentenced to pay a considerable fine. Several brethren of the different churches are still under prosecution, and *must atone for the fines to which they are subjected, by disgraceful imprisonment and living on bread and water*. I should myself, for the sake of the example, willingly have in this manner atoned for the fines which I was sentenced to pay; but our laws do not allow to any body who is in the rank of a citizen this mode of atoning for fines; when, how-



ever, there is nothing more to be seized from them, such persons are, by a protracted simple arrest (in which two pence a day and one pound of bread is allowed them for their sustenance), made to atone for their fines.

The bodily distress in our churches is very great, as they consist mostly of poor people, and the few who had some property have sacrificed it for the common good. We are, however, sure of victory if we only endure and remain faithful unto the end. And if religious liberty can be obtained in Denmark, at so easy a purchase as the sacrifice of a little bodily liberty, health, and temporal goods, it is to be counted as nothing when compared with what it has cost our relations in England;—who, two hundred years ago, through the Lord's power, were victorious in the conflict which we have commenced, relying on the same Lord who gave the victory to them, whose power also is perfected in our infirmity.

Two Professors, Messrs. Conant and Hackett, sent by the baptists of North America, were here lately, on purpose (like our dear English brethren last year) to obtain from the state a recognition of the baptists. They had no interview with our king, he being absent on a journey; but they applied to the supreme men in power, who received them friendly, and showed them much esteem and kindness. But at the same time how little their intercession was regarded appeared in this, that the next Sunday after their departure, the police made its appearance in our assembly, and in the middle of our devotional exercises, in a rather insolent manner, dispersed us, to the great amusement of the mob gathered in the street. Still, I am persuaded that this intercession, as well as that of the English, will not be without prospective advantage and blessing to us, since these have, in part, been the cause of that kindness and esteem which the king, the queen, and all the higher *secular* authorities show towards us; and we are likewise protected by all respectable journalists, and particularly our friend Mr. Reff, the interpreter, continues indefatigable, as well in conversation as through the press, in exerting himself in our behalf, and also for general religious liberty in Denmark.

An apologetical work of considerable merit is in progress of publication, by a highly respected person named Erichsen, a graduate of divinity, chiefly directed against an attack on the baptists by one Bishop Faber. I promise myself, under the blessing of God, much from this work, of which the respected author has communicated a part to me in manuscript, and allowed me to make some illustrative remarks upon it. The only visible obstacle at present for the complete victory of baptist principles in Denmark, is the total lack of pecuniary means; for even should our sove-

reign Monarch,—as I hope soon, partly compelled by circumstances, and partly from love to the baptists, he will,—grant to them freedom of worship, we will not, from the above-mentioned cause, be able to avail ourselves of such a liberty, with any tolerably decent degree of Christian dignity, compared with the other tolerated sects. We are, for example, not able to procure a plain, decent accommodation for our public meetings, which are now frequently visited by *several hundreds of people*, for whom there is no room, and who must go away again, without having heard any thing.

Only in the hope and in the confidence that he who has said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," is a God of truth and mighty enough to fulfil his promises, we continue the conflict which we have commenced in his holy name. The blood-sprinkled banner of Christ, whose inscription is, "Here is Emmanuel," leads us to eternal victory.

Well assured that you, and very many of our dear English friends, remember us, their weak, suffering brethren, in their fervent prayers to the Father of our Lord Jesus Christ, who is also their Father and ours, I am, with a grateful greeting of a brother, from our congregation,

Your in Christ obliged brother,  
PETER CHR. MÖNSTER.

## NEW CHAPELS.

### PLUMSTEAD COMMON, NEAR WOOLWICH.

The laying of the first stone of this chapel was recorded in the Baptist Magazine for July. It was opened for divine worship on the 22nd of September; when services were conducted by the Rev. J. Bickerdike of Kentish Town, the Rev. J. K. Foster of Sittingbourne, the Rev. C. Lee of Reading, the Rev. J. Wood of Walworth, the Rev. Messrs. Woodland and Box of Woolwich, and the Rev. H. Rees, late of Broadway, Worcester-shire.

### CHESTERTON, CAMBRIDGESHIRE.

A new chapel was opened, Sept. 25, at Chesterton, in connexion with the baptist congregation, St. Andrew's Street, Cambridge; on which occasion sermons were preached by Rev. T. C. Edmonds, Rev. H. Battiscombe, and Rev. Robert Roff of Cambridge.

### SAWBRIDGEWORTH, HERTS.

The baptist chapel at Sawbridgeworth, an account of the history of which was given in our last number, was re-opened Oct. 18. Sermons were delivered on the occasion by

Messrs. Bowes of Blandford Street, Overbury of Eagle Street, and G. B. Drayton, who has recently undertaken the pastorate.

### ORDINATIONS.

#### CHAPMANSLADE.

We are requested to state that the Rev. J. Laurence, late of Eastcoombs, Gloucestershire, accepted a unanimous invitation to the pastoral office over the baptist church at Chapmanslade, near Frome, at the close of last year. The request was not forwarded till within these few days.

#### COLNE, LANCASHIRE.

The ordination of Mr. E. Jones to the pastoral office over the baptist church at Colne, Lancashire, took place on Wednesday, August 10; when the Rev. W. Fawcett of Barnoldswick stated the nature of a gospel church; Rev. J. Harbottle, classical tutor of Accrington Academy, asked the usual questions; Rev. J. Lister of Liverpool, Mr. Jones's pastor, offered up the ordination prayer and delivered the charge; Rev. T. Dawson of Bacup concluded with prayer. In the evening, Rev. J. Aspinall of Colne, independent, commenced the services, and the Rev. P. Scott of Shipley addressed the people. A holy unction pervaded the several services, which were solemn and affecting.

#### ELIM CHAPEL, FETTER LANE.

The Rev. Owen Clarke, having been invited to take the pastoral oversight of the church meeting in this place, entered on his public labours on Lord's day, Sept. 11. It is gratifying to learn that although the church and congregation were reduced to the lowest state, the prospects are now of a very encouraging description.

#### NORWICH.

On Friday, October 7, the Rev. Charles New was publicly recognized as pastor of the church assembling at Orford Hill, in this city.

In the morning, after prayer by the Rev. Jas. Puntis of St. Clement's, the Rev. Jas. Venimore of Ingham delivered an address on the principles of dissent; one of the deacons then stated the circumstances connected with Mr. New's unanimous call to the pastoral office over this church; the pastor gave a brief view of his own faith and experience; the Rev. John Alexander, independent, prayed; the Rev. Isaac New of Salisbury, brother of Mr. Chas. New, preached on the reciprocal duties of pastor and people; and

the morning services were closed with prayer by the Rev. Andrew Reed, B.A., independent. The hymns were given out by the Rev. Alfred Powell of Salhouse.

About sixty persons dined in the school-room adjoining to the chapel; and after dinner brief and appropriate addresses were delivered by many ministers present connected with baptist, general baptist, and independent churches in the city and county.

The evening services were commenced with prayer by the Rev. S. B. Gooch of Fakenham; the Rev. Wm. Brock preached, from John vi. 54, 55; the pastor briefly addressed the church and congregation on the engagements of the day, and concluded with prayer.

This church, which was only formed about ten years ago, by its late pastor, the Rev. John Green, now of Leicester,—has excited special attention on account of its place of worship being situated in an opposite part of the city from that in which the other baptist and independent congregations meet, and it has been remarked to us as a feature peculiarly distinguishing these services, and worthy to be recorded at the present time, that nothing could exceed the zealous and hearty good will with which baptists, general baptists, and independents, co-operated in the proceedings of the day.

### RECENT DEATHS.

#### MRS. ARTHUR.

Mrs. Benjamin Arthur, of Wood Street, Bath, was of a very amiable temper, and had been unblamable in her moral conduct from her infancy, but she attributed her conversion to the perusal of the obituary of Miss Sarah Titley of Bradford, Yorkshire, one of her earliest associates and school-fellows.\* She was baptized by her step-father, the Rev. John Jackson of Taunton, at Hebdenbridge, in 1829, and she continued a member of the church in that place till the removal of her family to Bath in 1833. She was married to Mr. Benj. Arthur in 1835; and there are few who have enjoyed more unmixed satisfaction in the conjugal state than they. Their happiness, however, was of brief duration, for on the 21st of July last, after a severe illness of only five days' continuance, her affectionate husband and attached friends were deprived of her society by the stroke of death. Her life was an edifying exemplification of the power of evangelical piety to give habitual serenity and cheerfulness to the temper, and to confirm and enhance every amiable endowment of nature or education; and she has therefore left a fragrant remembrance as the inheritance of her four orphan children, and as the solace of her bereaved husband and

\* See Baptist Mag. for Feb. 1818.



friends. The character of her disease precluded the full expression of her feelings in the immediate prospect of death, but the few sentences which she was enabled, at intervals, to utter in the hearing of her medical and other attendants, and of her afflicted husband, were in perfect harmony with her previous life, and tended to confirm the assurance of the reality and eminence of her piety. This brief record of her early removal to heaven is inserted in the hope that it may induce some of her early associates to follow her as she followed Christ. Her career was brief, but her memory will be precious to all who knew her, and the years which have been mysteriously denied to her friends and usefulness on earth, will be added to the ages of praise and blessedness in heaven.

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MR. JOHN JOPLING.

Died at Springfield, near Port Hope, Upper Canada, of spasmodic cholera, on the 14th August, Mr. John Jopling, aged 56. He was long an honourable and useful member of the church at Hamsterley, Durham. In 1833, he went to Canada, with a large family, and during the nine years he has been there, he has endeavoured to make himself useful in extending the Saviour's cause. A small baptist church, chiefly through his means, has arisen in his neighbourhood. Of this community, himself, Mrs. Jopling, his seven daughters and two sons, the household, were all members, and his son-in-law, Mr. Tapscott, late of South Shields, the minister. His two sons were baptized this last summer, and then, to the great joy of his heart, and that of his excellent partner, for the first time, he and she sat down at the Lord's table with the whole of their family. On Thursday, the 11th August, after a day of hard toil in getting in his wheat harvest, he was seized about midnight with the fatal disorder. He survived in great pain till one o'clock on the following Lord's-day. His mind was tranquil, having, as he said, not a single doubt or fear respecting his safety, and being filled with the greatest thankfulness for the hopeful conversion of all his offspring. He was buried in his own garden, and expressed a wish that his family might be laid beside him, and then, said he, we shall be all forthcoming at the last day. What a fine example have we here of the apostle's words, "And ye, brethren, are not in darkness, that that day should overtake you as a thief."

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MRS. E. GOUGH.

Died, on Lord's-day, September the 18th, after an illness of eight days, filled with joy and peace in believing, Mrs. Ebenezer Gough, of Westbury, Wilts.

MISCELLANEA. 1

DISTRESS IN STOCKPORT.

The pastor of the baptist church in Stockport, the Rev. C. Baker, gives a melancholy account, of which the following is a part, of the extreme destitution prevalent in that town.

"Stockport, it is well known, has long been in a state of commercial depression, I think I may say unequalled in modern times, except by the town of Paisley, in Scotland. All has been done for it in the way of charity which can be done, and yet we have reason to fear that our distress will rather increase than otherwise during the approaching winter. Last winter nearly £5000 was distributed in food. Since then we have received about £200 per week from the funds obtained by the queen's letter. But this last supply is nearly exhausted. Of course my congregation obtained relief from these sources so long as they lasted, as the distribution was conducted without regard to sect or party. But now the town is about to be thrown upon its own resources, and I have nothing in prospect but the inconceivable anguish of dispensing the bread of life amongst a people many of whom are literally wanting daily food. Our church consists of more than 100 members; the congregation is quite in proportion. They are nearly all of them factory operatives, whose wages have been reduced nearly fifty per cent. in five years; the half of that reduction has taken place in two years. For a long time very few of the people have had full employment, and I scarcely know a family which has not some of its members wholly unemployed. Were I to state facts as to the amount of income produced per week, I fear I should be suspected of colouring this statement. Suffice it to say, that I could present a list of cases of privation, if space would allow, which could not fail to excite sympathy in the heart of every reader.

By the unsolicited kindness of the Rev. C. M. Birrell's people, of Liverpool, who devoted the proceeds of a collection made at the Lord's table to our use, and by the donations of a few other individuals, more than £20 was placed at my disposal last June. Besides this a merchant in Liverpool sent five bags of rice, three of which fell to our share. But for the recent unhappy "turn out" in our district (which in Stockport lasted a full month), this would have sufficed for us for some time. But when all my people were actually starving or begging, I could not withhold the loaf I had the means of bestowing. Just as this fund and food were exhausted, the Rev. B. Godwin, of Oxford, visited this district, and distributed in Stockport about £7. He saw all the cases he relieved, and was astonished at the statements made, which I knew to be truly made.

I have since then made an application by letter to a few churches, hoping by that means to obtain £20 or £30; but probably I have not made a judicious selection, as but very few have at present responded. The Rev. J. Aldis, of Maze Pond, and the Rev. S. Statham, of Reading, have sent us £5 each. Mr. Dobney of Oxford, moved by his pastor's report, collected £4 for us, and I am expecting a little help from another church. But since I wrote these letters, the cloud thickens over us. The failure of a neighbouring bank has caused another factory, employing 600 hands, to stop. Some of these are members of my church, and many of the congregation. And fears are excited that other calamities will come, which will probably be realized before this reaches your readers.

"I hope some of your readers who have to spare of the bounties of providence, will think of the fatherless, the orphans, the widows, the famishing of their fellow Christians or fellow worshippers, and supply me and the deacons with the means of supplying the hungry with a little food. I shall be most happy to publish, in the form of an advertisement, a schedule of the cases relieved, and of their circumstances, giving the initials of the heads of the families.

"I am sorry to make such an application, but I am sure any brother who would come and see what I see every day, would justify this act."

#### RESIGNATIONS.

On Tuesday evening, Oct. 4, 1842, a numerous and respectable company assembled for tea at York Chapel, Swansea, to offer a parting testimonial of friendship to the Rev. C. Thompson, on his removal to George Street Chapel, Manchester. Addresses, chiefly expressive of fraternal regrets on parting, were delivered by the Rev. W. Jones, independent, Rev. T. Dodd, Lady Huntingdon's, Rev. D. Davies, and Rev. D. Pughe. A handsome subscription was presented to Mr. Thompson, including an offering from the ladies of York Place, who had furnished the tables, and one through D. Walters, Esq., in which the ministers and their friends who united in this in this service mingled their affectionate regards.

The Rev. Robert Humphrey, after spending nearly forty-five years in the ministry, in which he has been successively pastor of the baptist churches at Stogumber, Collumpton, and North Curry, has recently resigned the pastoral office at the latter place.

It is pleasing, says our informant, to observe the spirit subsisting between the church at Northcurry and their respected minister on the dissolution of their union. On the even-

ing on which Mr. Humphrey addressed to the church his parting counsels and admonitions, most unexpectedly to himself, and in the most handsome manner, the members presented him with three of Dr. Harris's volumes, namely, *Mammon*, the *Great Teacher*, and the *Great Commission*. Our esteemed brother intends occasionally assisting his brethren in the ministry, and preaching in the villages as strength and opportunity may be afforded.

The Rev. W. M'Gowan delivered his farwell sermon in the baptist chapel at Walsingham on sabbath evening, August 7, to a large and attentive audience, who were deeply affected under the circumstance of having to be parted from a pastor whom they sincerely loved and respected, and who had endeared himself to the church and congregation by his exemplary conduct and faithful discharge of his important duties. Mr. M'Gowan removes to Shotleyfield.

The Rev. W. Love has resigned the pastoral charge of the baptist church at Upnor, near Rochester, Kent, where he has laboured more than fifteen years.

#### MARRIAGES.

At St. Andrew's Street Chapel, Cambridge, by Rev. Robert Roff, August 2, Mr. WM. ELWOOD to Miss ANN NORTHFIELD, both of Cambridge.

At St. Andrew's Street Chapel, Cambridge, by Rev. Robert Roff, Aug. 31, Mr. ROBERT VAWSER to Miss F. KNIGHTLEY, both of Cambridge.

At the baptist chapel, Clare, Suffolk, by the Rev. D. Jennings, Oct. 7, Mr. JAMES GUNN to Miss ELIZABETH SMEE, both of Baythorn End, Suffolk.

At the New Chapel, London Road, Chelmsford, by the Rev. Julius Mark, Oct. 12, the Rev. JOHN STOCK of Chatham to ELIZABETH ASHALL, only daughter of Mr. W. W. HARRISON of Chelmsford.

At Bethany Chapel, Cardiff, by license, by the Rev. David Jones, Oct. 15, Mr. LLEWELYN JENKINS, printer, of this town, to Miss ELIZABETH EVANS of Castletown, near Newport, Monmouthshire.

At Bethany Chapel, Cardiff, by the Rev. Wm. Jones, Oct. 15, Mr. WM. RICHARDS, son of Mr. Henry Richards, deacon of the baptist church at Cadoxton, to Miss SARAH LOUGHER of Penmark.

At the baptist chapel, Stockon-on-Tees, by the Rev. W. Leng, Oct. 15, Mr. INGRAM ESKDALE GROVES to Miss ELIZABETH FORSTER.

At the same time and place, Mr. PETER PARKER to Miss SARAH FORSTER. The brides are sisters to the Rev. E. L. Forster, baptist minister, Stoney Stratford, and the Rev. W. Forster, independent minister of Highgate.

At the independent chapel, Castle Hedingham, (which was kindly lent for that purpose), by the Rev. D. Jennings, baptist minister of Clare, Oct. 19, the Rev. J. DALLISON, baptist minister of Sible Hedingham, to Mrs. SARAH PECK of Rishangles, Suffolk.



## CORRESPONDENCE.

ON A REVIEW IN THE EVANGELICAL  
MAGAZINE.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—It is thought by some that the cause of truth would suffer if the reviews of my Letter on Baptismal Regeneration, which appeared in the last and a previous number of the Evangelical Magazine, were permitted to pass without any notice. The following lines are written, therefore, though my own feeling differs from the opinion thus expressed; for it does not seem to me that any individual who reads the pamphlet with care could be induced, by any thing the editor has advanced, to coincide with him in judging either that the animus of the publication is worthy of his censure, or that the questions should be dismissed as frivolous and impertinent. The extreme irritability of the reviewer proves the reverse. He could never have suffered so severely, or have written so much, unless he had felt that the questions *were* important, and that the simple answers to them would perplex him in defending the practice for which he pleads.

As to the originating of this inquiry, if the editor please to assign so much to my credit, I have no objection whatever. In these eventful and hazardous times, it seems to me both "*prudent and becoming*" for all those who love our Lord Jesus Christ, to use every means in their power that may tend to elucidate the laws of his kingdom, and to facilitate the extension of his reign. Should any thing in the practice of his own people be found to militate against these great objects of our very existence, it is the more important that they should be removed, because of the dishonour they bring upon his name. And those "*who hold the Head*" are expected to bear the reciprocations of affectionate fidelity needful in this work for his sake who is their Head, and to whom they are bound to be in subjection. When, with this object in view, Christian courtesy is duly observed, if any "*feud*" result from the process, its guilt must be imputed, not to him who exercises fraternal faithfulness, but to him by whom it is received with an impatient want of temper.

I wish it were in my power to exculpate the reviewer entirely from all imputation of this fault; but I fear that no one who reads his extended notices will be able to discover the slightest indication of that calm repose which belongs to a man who is "*satisfied from himself*." The irritation of feebleness and dissatisfaction is obvious through the whole. The writer approaches his subject evincing an aversion with which he trembles

as if conscious of his own weakness; and his papers form a striking example of that feeling the description of which has occasioned so many of his complaints.

Much of this feeling has obviously resulted from an unfortunate mistake. As if accustomed to deal with none but crafty men, he has read my tract with jaundiced eyes; and, instead of taking its words and sentences in their clear and ordinary sense, he has been "*ferreting*" for "*insinuations*." What occasion was there for me to *insinuate*? Any one who reads the tract will see that I have over and over again *affirmed* what he takes the greater part of a column in solid type to prove that I *insinuate*. I did not insinuate that the pædobaptists and their practice were implicated in the heresy of Puseyism: I *affirmed* it. I gave up my authorities and the ground on which they rest their charge. My question is thus worded, "Ought not you and your brethren, in some more obvious and conclusive way, to clear yourselves, and the ceremony you perform on infants, from *your implication* in the evils which flow from this pernicious heresy?" An editor ought to know that the phrase "*your implication*," implies and assumes the fact of their implication. I also tell them by whom they are implicated, and how; for, besides giving the passages in the Oxford Tract, No. 67, on baptism, I have the following words:—"Those whom you join in advocating the ceremony in question, plead against you, that you '*lower the fulness of scripture truths*,' by rejecting its regenerating power. They found this plea on an appeal to scripture alone; and I wish to ask seriously, but *very affectionately*, how you can explain those scriptures, and apply them to the ceremony you defend, without admitting yourselves the baptismal regeneration for which they plead?" Here, at least, every thing is quite plain. The implication is assumed, the persons who charge them with it are named, the ground of their charge is pointed out, and my request founded upon that charge is "*earnestly, but very affectionately*" pressed; yet all these obvious matters are lost sight of, while he is fumbling after "*insinuations*." Let the editor know, that how mistaken soever I may be in judgment, I always say what I mean, and mean what I say.

By this unfortunate habit of the mind, the editor has mistaken my meaning in the following sentence. "If pædobaptism be a divine ordinance, it seems a most unaccountable thing that its advocates should entertain such various notions respecting its nature and effects," &c. Here I mean just what I say. *It seems a most unaccountable thing:* and to

me this is the fact. If the editor, or his reviewer, had given a clear and legitimate reason for this difference in the view taken of what is deemed a positive institution, so that the most incoherent representations should appear consistent with the mode and fact of its divine institution, this would have been worth more than all that he has written; but, instead of this, he assumes that I mean to infer, or to insinuate, that this difference of view is a proof that its origin is not divine. This is not the fact. I know that great diversity of view may be taken of things which are founded in truth: but I do mean to *affirm* that the irreconcilable views of infant baptism, and especially the extreme diversity and ever-changing methods required in its defence, sufficiently indicate that there is in this whole subject much that requires correction and revision; and to this point all the matters in my tract plainly and openly refer: especially as this confusion of view and defective explanation of scripture, cause the example and influence of my brethren to favour the most destructive error of our age.

Should any case be made out in which the same inquiries can be, with equal force and propriety, pressed on the consideration of our own churches, I shall not object to receive them, and will do whatever is within my power to remove all such obscurity from the right application of divine truth. When so many are perishing in sin on every side, and when the customs and moral habits of men are forming so fearful an opposition to the advance of the Redeemer's reign, every kind of effort and self-denial is required of all who love him and seek his glory. The wide-spreading ravages of sin ought also to induce a similar disinterestedness, for the sake of those who are perishing through its power and guiltiness. But I wish the editor had told us more distinctly whom he intended to describe in the following sentence. "*Even those who practise believers' baptism may be divided into two classes: the first understanding by the term 'believer,' one who is regenerated; the second, understanding by this term, one who simply assents to the divinity of Christ and his mission.*" If there be any who use the term "*believer*" in this qualified and unscriptural sense, they do not belong to us as a denomination; and any system of church government founded on this principle must be absolutely inconsistent with the word of God. The Campbellites of America lie open to this charge as much as any that I know of: but to them it is not justly applicable. They may administer the ordinance without sufficient care or time in weighing the evidence of conversion; but I believe that the profession of faith which they require, is, that which comprehends repentance for sin and actual conversion to God: not the mere admission that Jesus is the Christ of

God, but the declaration that he is personally received as the sinner's only hope of salvation. Should the editor be able to point out any of our churches who use the word in that modified sense as describing the prerequisite to baptism, he will oblige by pointing out the fact, and giving us a clue to the evidence by which it is supported. If, however, he intended to describe the practice of his own denomination in the missionary churches where (in the South Seas for example) adults are said to be thus admitted to the ceremony they administer, this ought to have been stated. But, wherever the case be found, the error it involves is equally daring and pernicious. It constructs a new delusion at that very period when we are bound to use the utmost care in removing every obscurity. For when an inquirer has been taught thus to use the word "*believe*" in a second and modified sense, you have thrown a veil of obscurity over the sentence, "*He that believeth shall be saved.*" He will not stop to consider whether he has taken the word in its right sense; he will hope for salvation on the ground of that faith which you have recognized. He is supported in this view by the ceremony you administer and the scripture you put into his hand; for it is written there that "*without faith it is impossible to please God,*" but "*he that believeth on the Son of God hath everlasting life, and shall never come into condemnation.*" This fatal step, therefore, of giving a sacramental recognition to a faith which is known to be defective, creates for the unconverted an additional difficulty, and makes the reading of all those scriptures, and of others like them, absolutely delusive. If the inquirers be insincere, they will sink down into utter indifference; if sincere, they will be, as we find many around us, full of perplexity, seeking to know whether their belief be of the right kind or not. Indeed, that low and modified sense in which the word "*believe*" is here said to be taken, as connected with this sacrament, describes the faith of devils, not that of the Christian church. With what consistency or safety could it ever be said to such persons, "*being justified by faith, we have peace with God?*" "*As many of you as have been baptized into Christ, have put on Christ?*" and, "*if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise?*" In fact, on such a scheme, the application and use of sacred scripture are involved in the utmost possible perplexity.

Exceptions exhibit the rule. Hence the right use of these words in their relation to the Christian church is seen in such cases as those of Simon Magus, Ananias, and Judas. Their apostasy, or hypocrisy, was clearly a violation of the pledge which had been given in the profession of their faith. The expression uttered with such depth of feeling by

Peter to Simon Magus is most conclusive on this point, "For I perceive," he says, "that thou art in the gall of bitterness," &c. Why say, "*I perceive*," but because the fact of his continued mercenary principle had been concealed until the incident named evolved it; and then he is treated as an offender, and as one who in that state could have no hope. It is plain, therefore, that his profession of belief at baptism was not of this superficial kind, but of a nature which, if real, would place him in communion with the Holy Spirit, and give to him the hope of eternal life. Hence, and on this ground, the words of Paul could be addressed to every church in the same way, until the members were proved to be apostates or hypocrites. He would say to them all, "As many of you as have been baptized into Christ, have put on Christ. Ye are children of Abraham, and heirs according to the promise."

Besides, in Col. ii. 12, the faith united with baptism is certainly not the faith of devils; and, hence, the faith which is associated with baptism in that text is, through the whole epistle, associated with the work, the hopes, and the joys, of everlasting salvation. The same in the epistle to the Romans. There is no such thing as the damnation of a believer hinted at. Every thing in the whole book has quite the contrary aspect. They are justified by faith; they believe unto salvation; they are in Christ through the same means; they stand in Christ by the same principle; and, in baptism, being buried with Christ, they rise also with him to a newness of life. There is no sentence to distinguish one set of baptized believers that shall be saved, from another set of baptized believers that should be lost. No such idea is either expressed or implied; but every thing is said to confirm the hope of all believers. The words used to describe them are such as convey the strongest idea of privilege and safety; they are "sons of God; and, if sons, then heirs; heirs of God, and joint heirs with Christ." So also in Galatians iii. 27—29, "As many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek. . . . For ye are all one in Christ Jesus; and, if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Great attention should be paid to the word "*heir*." It exactly represents the force of the original; and means, a legal inheritor. It is here used, in no loose sense, to represent the privilege of a baptized believer. It represents him as holding, under the judicial protection of divine government, the blessing promised to Abraham as an inheritance in Christ. This inheritance absorbed all other distinctions amongst these Galatians, and made them *one* in Christ Jesus. Confined to neither Jew nor Greek, nor bond nor free, nor male nor female, it formed the exalted characteristic

of every one. But the same thing is affirmed of the church in Rome, the church in Corinth, and that in Colosse. Indeed the same fact is implied in all inspired writings which relate to the apostolical churches. Nothing exists in the New Testament to indicate that the first teachers of Christianity regarded any baptized person in an unsafe condition, unless it was first proved that the profession of his faith was insincere; and therefore what was said to the Galatian church would, in similar circumstances, be said to all. As many of you as have been baptized into Christ have put on Christ. Having put on Christ, ye are in Christ; but there is no condemnation to those that are in Christ Jesus; for if ye are Christ's, then are ye heirs according to the promise.

The great question is, how these solemn statements, with all their assurances of joy and peace, may be reconciled to our present practice in the church of God, so that we may use the same words in addressing the baptized persons of our age which Paul used in addressing the baptized persons of his age. To this inquiry there are three answers proposed: one by our own denomination; the second by the Oxford Tractarians, whom I regard as the most exact and candid expositors of the views entertained by the English establishment; and the third is propounded by the editor of the Evangelical Magazine.

As a denomination of Christians holding the doctrine of believers' baptism, we say that these passages, and all of a similar nature, have a direct, unqualified, and safe application to the baptized persons of our community, because no one is baptized until the profession of his faith is sustained by proof satisfactory to us that his faith is sincere, comprising the act of repentance and of conversion to God. Baptism is to such an individual a sacramental act, by which he performs openly before the church and the world what he had before performed in his heart before God. He thus renounces openly and sacramentally the pomps and vanities of this evil world, and, in the hope of his resurrection to eternal life, resigns himself to the guidance and service of his Redeemer. He is as a sheep in the hands of Christ his Shepherd. Until the sincerity of his faith has been disproved, we cannot contradict ourselves in addressing to him the apostle's words in the *past tense*, with all the tenderest assurances of our confidence, esteem, and joyful hope. If he fall into sin, the laws of church discipline define and authorize his treatment, even to the last extremity of evil the case can evolve. Even in the case of excommunication, we can use the full force of the position he assumed, both for conviction and rebuke. We can say, You were baptized into Christ, and did put on Christ, why now should you reject him? Or, if you never did receive him in



your heart, wherefore have you deceived us in this solemn affair? "Thou hast not lied unto men, but unto God." Here the whole responsibility lies upon himself; for he perpetrated the deception in the name of the Father, Son, and Holy Ghost. But where this guilty deception is not proved, while our conviction of the reality of his conversion remains, we can in every case say, without any occasion or fear of self-contradiction, "As many of you as were baptized into Christ, have put on Christ. Ye are all one in Christ Jesus; and, if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise?"

Hence the objection of this reviewer falls to the ground. He has stumbled into the very gulf of Puseyism, by losing sight altogether of the *intellectual* and *moral* act of one who receives Christian baptism, and thinking only upon the *physical* act. He also seems to forget that church discipline is intended for the use of the church on earth, and must therefore be conducted by the church on its own decisions, in which the whole body of members are bound to seek the aid and teaching of the Holy Spirit. Hence he says, "*If the apostle had here spoken generally and absolutely, and with reference to outward baptism, . . . he had said what was untrue,*" &c., p. 485. I answer, but Paul did speak generally and absolutely, and with reference to the outward personal and moral act of baptism. This Simon Magus did perform; and, when his insincerity was proved, fell under the censure his hypocrisy merited. The reviewer adds, The apostle "*had also by such statements excluded all infants from the rite; since infants cannot, in any but a very vague sense, put on Christ.*" I have yet to learn in what "*very vague sense,*" even, it can be said that unthinking infants have put on Christ. But the apostle has both "generally and absolutely" said, "As many of you as have been baptized into Christ, have put on Christ." Let the effect on infant baptism be what it may, this is said, it is written, and written by the inspiration of God the Holy Spirit. It is said with reference to the outward and moral act of him who receives Christian baptism. But the reviewer says that this "*excludes all infants from the rite.*" Then I have his full authority for affirming that until some other than this, our *literal and common method* of applying these scriptures to the modern practice in reference to baptism can be shown, he and his own denomination must stand in acknowledged hostility to the will of our Lord, as thus expressed by this apostle. I therefore again press my question to Dr. Fletcher. How can you reconcile them to your practice? If you have no care for all the world besides, yet show the method you adopt for your *own* sakes. For I concede to you, that "*the*

*apostle is speaking only to professing Christians,*" because those who openly put on Christ are Christians, and none other were baptized; but this reviewer says, that by such statements the apostle has *excluded all infants from the rite.*

The solution proposed by the present advocates of baptismal regeneration, consists in giving to the ceremony they administer a power, either physical or official, or of some other kind, that makes the child which was born in sin and under condemnation, to become a child of God and an inheritor of the kingdom of heaven. Hence, in reference to the use of these passages, they say, that "Saint Paul speaks not of duties, but of privileges inestimable, inconceivable, which no thought can reach unto, but which all thought should aim at embracing—our union with God in Christ, wherein we are joined in *holy baptism.*" And they add, "*So then now it appears, that they who are baptized into Christ are made members of the body of Christ,*" &c.—Oxf. Tr. No. 67, p. 113. It is not necessary to inform your readers that this not only does not meet the requirement in applying the words, but is absolutely delusive, and contrary to the letter and spirit of the whole New Testament. It assumes the propriety of baptizing infants first; then it applies to baptized infants the language which Paul applies to baptized believers; and, finally, infers from these utterly inadmissible premises, a theory subversive of all personal religion whatsoever.

The solution advanced by the editor of the Evangelical Magazine shall be stated in his own words. He also assumes the propriety of baptizing infants, and objects to apply these words to them because they "*cannot in any but a very vague sense put on Christ.*" Why then are they baptized? His reply is, "A child that is born of Christian parents is baptized, to recognize both the fact, and the interest which he thence derives from the new covenant. He is not brought into a state of relationship to that covenant by baptism, but he is baptized because he is already in a state of relationship to it, to recognize and render the fact more obvious." So that this solution, which was promised two months ago, instead of showing how the words of Paul may be applied to his practice, absolutely and flatly contradicts them. Instead of saying, "As many of you as have been baptized into Christ, have put on Christ," he affirms the fact to be otherwise. Believers, he says, when they are baptized into Christ, *put on Christ*; and, through their faith, become heirs according to the promise: but those *born of believing parents* have an interest in the new covenant by *their birth*, and are baptized to *render that fact more obvious.* He flies from Puseyism, therefore, into an hereditary claim to the covenant of grace. A

second tract, herewith enclosed, was published a few days before this solution of his came out, and is addressed to him and his brethren. In it, as its title indicates, their "hereditary claims to the covenant of grace are considered and rejected;" because by preferring such an hereditary claim to the covenant of grace, they obscure its nature and impede the work of promoting salvation by grace through faith alone. Whether I have therein conducted the argument to "*any satisfactory issue*," you, Sir, and your readers, will best decide. With what this tract contains, whatever I could find of *argument* in the review has, I think, been met; but I must be excused from attending to *vulgaries*, because I think that a subject so unspeakably momentous as that now before us, ought to be considered in the deepest thought, and requires for its proper treatment a most calm and prayerful spirit.

Sir, I am yours, &c.,

C. STOVEL.

#### TRUST DEEDS.

*To the Editor of the Baptist Magazine.*

MY DEAR SIR,—The suggestions recently made by your various correspondents on the important subject of the custody of our denominational trust deeds, have prompted me, as secretary of the Midland Association, to lay before you the plan adopted among us. It has now been in operation three years, and works well.

I have consulted my brother, who you will perceive is our depositary, and have learnt from him that there is no objection to the benefits of this plan being extended to any church who may desire it, although not connected with our association.

The experience we have gained has taught us the advantage of having a competent professional person to take charge of our records, and, wherever it can be done, I would suggest that each association should adopt a similar plan.

Subjoined is a copy of the plan already mentioned, and I shall be glad to have it inserted in the forthcoming Magazine.

I am, my dear brother,

Yours very truly,

THOS. HARWOOD MORGAN.

*Stourbridge, Sept. 20.*

#### PLAN.

Whereas much inconvenience and great loss have frequently arisen from the manner in which the trust deeds of our chapels have been disposed of, they being left sometimes in the hands of careless persons, sometimes in the hands of interested parties, and sometimes in the hands of lawyers; so that the body of trustees are ignorant with whom they are deposited; and individual trustees, who may be anxious to discharge faithfully their trust, cannot get a sight of the deeds which they are under obligation to execute.

It is therefore resolved:—

1. That it is very desirable to establish a depositary

in Birmingham, for the safe custody and convenient inspection of the deeds belonging to those churches of the Midland Association, and also of all other churches in the neighbourhood of Birmingham which may be desirous to secure the benefits of such depositary.

2. That an iron chest be provided, at the expense of the Association, to be placed in the care of the depositary for the time being.

3. That a depositary be appointed, who shall be responsible for the custody of all deeds committed to his care.

4. That the depositary shall give up the deeds at any time, on receiving a written request from three-fourths of the trustees then living.

5. That a memorandum agreeable to a specified form be given to each trustee, mentioning the names of all his co-trustees, by the depositary.

6. That every trustee be at liberty to examine the deeds relating to the property vested in him.

7. That the depositary shall once a year send a circular to the different churches whose deeds may be under his care, to obtain information as to the state of the trust; and particularly as to the death of any of the trustees; and he shall keep a proper register of the information he may obtain.

8. That the depositary shall have small fees for his trouble.

#### REGULATIONS.

1. That with every parcel of deeds a schedule of its contents shall be delivered to the depositary.

2. That the depositary's receipt for deeds shall be in the form following.

"No. . . , Birmingham, . . . 184 .

"I certify that the title deeds belonging to . .  
 . . . have been this day deposited with me, and  
 that I hold the same on behalf of Messrs. . .  
 . . the trustees of the said property."

"Depositary, appointed by the Midland Association, 1839.

"To Mr. . . ., one of the above-named trustees."

3. That the depositary be allowed the following fees. For any examination of deeds, 2s. For each circular addressed to the churches, pursuant to the 7th law, 1s.

4. That Mr. William Morgan, Solicitor, 37, Waterloo Street, Birmingham, be appointed depositary.

#### THE TRUST DEEDS OF BAPTIST CHAPELS.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—The suggestions of your correspondents on the "Building of Baptist Chapels," and the "Trust Deeds of Baptist Chapels," are valuable, and may lead in the future to the most advantageous improvement.

While these are under consideration, it will not perhaps be deemed irrelevant to call attention to the drawing up of the deeds of chapels intended for public property. Not only is it important that deeds should be looked to by those skilful in the profession of the law, but also by those who shall be impartial judges of the security and right appropriation of the property. The overlooking this has occasioned long and vexatious trouble to trustees, and finally terminated in the entire alienation of the property from its original intent and design. A case came under my own observation, in which a chapel belonging to the independents became the property of an individual who afterwards rented it for his

own aggrandizement. The deeds of the baptist chapel here have a clause in them which renders the repetition of the same disaster quite possible. These, there is reason to fear, are not the only instances of irreparable error in the trust deeds of chapels, and hence the propriety of scrutiny of all deeds, by competent individuals, in the investiture of property for the benefit of the public.

As this communication may meet the eye of some to whom we have been indebted for donations in the erection of a chapel at Dunnington, Warwickshire, a station in connexion with this interest four miles distant, it is necessary to state that the evil now pointed out has been carefully avoided, the deeds having been submitted to Mr. Paxon, solicitor, of Gray's Inn Terrace, London, and also to the committee of the Baptist Building Fund. This may serve as a hint to those who eventually may be engaged in the arduous yet gratifying work of chapel building. Let all such keep in view the advancement of the interests of Redeemer's kingdom, and the injunction, "Whatsoever thy hand findeth to do, do it with thy might."

Yours, dear Sir, with respect,

BENJ. CARTO.

*Lench, Worcestershire.*

#### ON ATTACKS ON OUR JAMAICA MISSIONARIES.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—I see another pamphlet advertised by the agents of the London Mission against the character and proceedings of our Jamaica missionaries. May I be permitted to urge that nothing may provoke you to disturb the silence which you have hitherto preserved. We can afford to be silent; but we cannot to dispute. Our mission will never be injured by such attacks, unless we bring unhallowed weapons in its defence. I am surprised and grieved that the directors of that society have not set their faces against this unchristian warfare, and quashed it. Surely they could if they would.

It just occurs to me, that the last sermon I heard from the venerated Fuller, was from those words: "Unto the pure all things are pure; but unto the defiled and unbelieving is nothing pure." Now what the defiling power of sin is to a bad man, that prejudice is in the heart of a good one. You may live it down, but you cannot argue it down. The London missionaries had the first word in Jamaica, and they had the last; they began the controversy here, and if it affords the least gratification, let it end where it began.

I am, yours very truly,

J. HADDON.

#### MINISTERS' LIBRARIES.

*To the Editor of the Baptist Magazine.*

MY DEAR SIR,—Will you kindly permit me, through the medium of your pages, to address a proposal to the respected deacons of our churches, which, if they can be induced to patronize it, will, I am convinced, add much to the comfort of their pastors and the edification of the flocks.

This is the Jubilee year of the Baptist Mission, and I trust not one of our number, as a denomination, will be found, who has not, according to his ability, presented a thank-offering to the Jubilee Fund; but there is one other mode of celebrating this Jubilee year which I should like to see adopted as well, and it all depends on you, my beloved brethren, the deacons of our churches, whether it is to be or not to be. The libraries of many of your pastors are but scantily stored; let them be replenished. And this may easily be done without interfering with any other plan of benevolence. My suggestion is this—

Let every member, and every hearer, present a book of some sort, from the penny tract to the ponderous folio, to the pastor beneath whose ministry he sits, on a given day. Let the offerings be brought to the vestry, and you, dear brethren, attend to receive them, first setting an example, worthy of imitation, according to your means.

There are books at *all prices*, none can say they cannot make the offering.

Some have on their shelves works which they never read, but which would be highly useful in a minister's library. There are many persons who have, perhaps, a score such books, which they might distribute among poorer members, that they might bring their offerings. These would enrich the minister's library without impoverishing themselves. Nay more, they would gain greater benefit from the works thus offered than if they were to retain possession of them at home. Let not the shabbiness of the binding deter any one from making the offering. Get the book new bound, if you can afford it; if not, never mind; present it as it is. Do not fear that there will be two, or three, or more books of a sort; the ministers will exchange duplicates among themselves. Only let every one of us make the offering, and it will be one acceptable to God, beneficial in the highest degree to the church, consolatory and cheering to the minister, and will not in the least interfere with the Jubilee fund; but will help forward the great missionary cause. Now, dear brethren, all depends on you. Will you not take this matter in hand, by announcing it, strenuously urging it, attending to receive the offerings, and liberally showing an example to others? If so, a re-action will take place; the channels of your bounty will flow back in rich



streams of edification to the souls of the givers, and the effects of such a course will be extended beyond the limits of time.

Dear brethren, will you let this take place or not? No sacrifice is required; none need offer beyond their means. Ten thousands of of books might at once be given from the shelves which they have occupied without molestation for years, and never be missed. Would not Christmas or New Year's Day be a good time for the offering?

Dear Mr. Editor, will you not sanction this proceeding? Oh, yes; I am sure you will; you know how gladdened the hearts of many—of *all* your brethren would be by such an offering. The Jubilee year would indeed be a memorable year; then let it be so.

I am, my dear Mr. Editor,

Yours truly,

Reading, Sept. 12, 1842.

SIGMA.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—Permit me through the medium of your pages to call the attention of our churches to a few remarks on a subject which has for a long time occupied a place in my thoughts, namely, the importance of a well-furnished library to a Christian minister.

Several years ago I was present at the public designation of two young men to the missionary work, one of whom was destined to the East, the other to the West Indies. The Rev. R. Knill and a missionary from India were present, and took part in the interesting service. At the close of the proceedings, the former stood up, and, in a very impressive manner stated to the assembly, that, among other things which would be of great service to these young ministers, well-furnished libraries of select works would not be the least important. He took the opportunity of suggesting to the friends present the ease with which this desideratum could be supplied, if each person who felt an interest in the work of the minister and missionary would at once present to each of them, at least, *one* book, and allow these young men to make choice for themselves. The hint was received as kindly as it was intended, and I believe the result was just what could be desired.

Last month I accidentally took up the December number of the "Evangelical Magazine," and on looking into the supplement appended to it, my eye was caught by the words, "Ministers' Libraries." I read the article which followed, and felt thankful to "Rogator" for the hints he has thrown out on the subject. He says: "The growing mental vigour of the present age, and the wider spread of knowledge than has ever hitherto prevailed in our own or any other country; the intelligence, the general knowledge, and the learn-

ing, that are arrayed on the side of old and new heresies, and I may add also, in union with some forms of infidelity, now make it almost essential that a minister of Christ should be a 'well read man.' The Christian minister, of all men, must not stand still whilst all the world around him is moving at an accelerated speed onward. These sentiments, I believe, generally prevail amongst the religious public, and therefore their advocacy is not needed, and hence the noble efforts that have been made, and that are now making, for the efficient education of the rising ministry.

"But let us remember the ministry in the field, now bearing the burden and heat of the day. The great majority of them are in the country, with very limited receipts, and struggling to maintain something of a respectable appearance, and with such domestic calls upon their diminutive incomes that every penny is required for family expenditure."

The first paragraph will be readily acknowledged as a truth, and an important one too. The latter is, I am sure, a correct sketch of the situation of many of our most laborious ministers in the country.

Under such circumstances, then, how can many of our poorer ministers avail themselves of the necessary sources of information? They cannot do it, consistently with the duties they owe to the families which are rising up around them, and being thus manacled, poverty of thought must too frequently mark their pulpit addresses.

Can any thing be done, then, I would affectionately ask, to supply this deficiency? I think there can. "Rogator" suggests that two or three active people in the congregation should unite in soliciting a contribution from every member of the church and congregation, in order to present their minister with a few pounds to purchase books, "as a new year's gift." This might be done; or could not the anniversary of the minister's settlement among a people be commemorated every year, or during the present year, at least, by presenting him with the means of enlarging his library, without regarding it as an increase of salary? Much could be accomplished with ease in this way, and great benefit would result, both to the minister and his hearers. Try! Let the female part of our churches take the matter up, and it will be done!

Ministers in the country frequently preach at small stations on week-day evenings, from which they derive no pecuniary advantage. Suppose, then, that their hearers were each to raise a small sum annually for the purpose of presenting to their laborious minister, at least, one volume; the object might thus be easily attained, the minister's mental resources be constantly replenished, and the hearers engaged, delighted, and blessed.

But it is an awkward thing for a minister to introduce a subject like this to his congregation, and nothing is likely to be done, if it is left for him to begin it. Are you a deacon, a sabbath-school teacher, or a more private member of the church? Do you, then, try it—begin at once—and you will be delighted with the result; whilst this expression of your sympathy with your minister in his arduous employment, will have a tendency to strengthen his affection toward his people, and to call forth his utmost diligence to promote their welfare. I shall now employ the closing words of "Rogator" to finish my remarks. "I have suggested, I trust, a practicable plan towards a desideratum. I would, therefore, affectionately and earnestly say to the churches and congregations, try it, prove it, and if it fail, I am willing it should be laid aside; and in that case seek resolutely the attainment of the object in some other and better way."

I am, dear Sir,  
Yours very truly,  
LIBER.

#### EDITORIAL POSTSCRIPT.

Some of our denominational societies are experiencing difficulty greater than is generally known, arising from the diminution, during the last few months, of their ordinary receipts; and their conductors fear that the Jubilee trumpet, which they have themselves assisted in blowing, has diverted the attention of some of their supporters from their permanent requirements. One, the Baptist Colonial Missionary Society, has received during the summer many gratifying testimonies of approbation, but scarcely any money. In answer to urgent applications on its behalf, its officers have been favoured with the kindest assurances of perfect sympathy with its objects, and ardent wishes for its prosperity, but with the most discouraging declarations of inability to afford it present aid. It is desirable, therefore, that it should be distinctly understood that, while this is the case, the committee are compelled to negative at once applications with which they would gladly comply, and that unless their funds are replenished, it will be impossible to carry on their existing operations. If any of our friends overlooked the appeal from Canada in our last number, perhaps they will have the kindness to revert to it.

It may be convenient to those of our friends who correspond with the Religious Tract Society, to be apprised of a change that has recently taken place in the executive of that useful institution. Mr. Davis having resigned the office of superintendent, after long and faithful services, orders and remittances should be now forwarded to Mr. Wil-

liam Jones, who has been appointed "Corresponding Secretary and Superintendent." Mr. William Tarn is appointed "Assistant Secretary and Cashier."

The Anti-slavery Reporter states that the vacancy in the Secretaryship of the British and Foreign Anti-slavery Society, occasioned by the decease of Mr. Tredgold, has been filled up by the appointment of Mr. Scoble to that office.

We regret to learn that the Rev. Nun Morgan Harry, pastor of the independent church meeting in New Broad Street, London, and one of the Secretaries of the Peace Society, died after a short illness, on the 22nd of October.

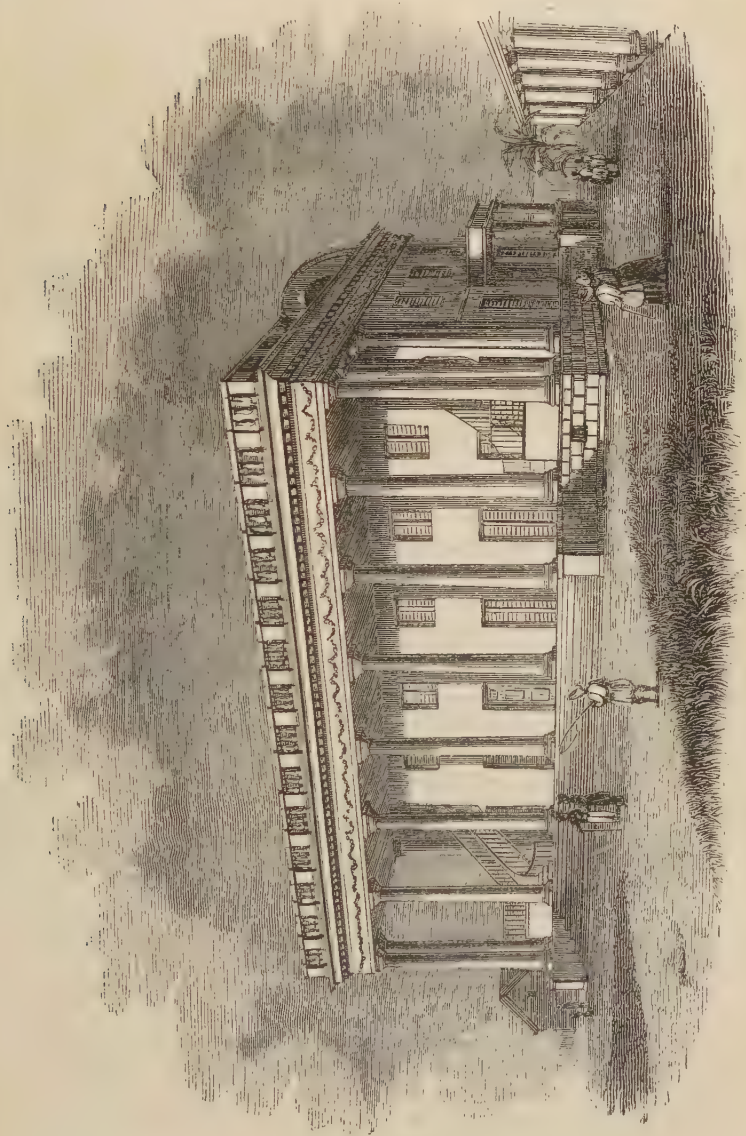
We are informed that the late Rev. Christmas Evans left his papers to the Rev. D. Rhys Stephen of Newport, with a request that he would arrange them into a memoir. In consequence of pressing engagements, Mr. Stephen devolved the preparation of a Welsh memoir on Mr. Morgan of Holyhead, and this has been published; but he is himself now occupied in the compilation of a memoir for the English public. He wishes it to be known that no other person than himself can have access to Mr. Evans's papers, and that the work he has in hand will be published for the benefit of the widow.

We are requested to state that, in consequence of a wish expressed by many sabbath school teachers for a cheaper edition of a work entitled "The Holy Bible, with 20,000 emendations," the editor, instead of acceding to that proposal, has directed his publisher, Mr. Bartlett, to supply copies, at one third of the selling price, to all teachers verified to be such by a note from their minister, and who may apply for them during the first week in December.—Our compliance with the request to announce this, will not, we trust, be understood as a recommendation of the work, which we have never seen, as it was not forwarded to us for review, and which we are aware has been strongly condemned by some of our critical contemporaries, though it has been praised by others.

John Bunyan's tombstone in Bunhill Fields, being in a decayed condition and nearly illegible, a few gentlemen have determined to erect a new one in its place. A committee has been formed to collect subscriptions for this purpose; and small sums are solicited, it being desired that the pleasure of perpetuating this memorial of departed genius and piety should be enjoyed by many. On this committee we observe the name of the Rev. J. H. Hinton, A.M., to whom any communications on the subject may with propriety be addressed.

THE  
MISSIONARY HERALD.

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LAL BAZAR CHAPEL, CALCUTTA: ERECTED MDCCCVIII.



## LONDON JUBILEE MEETINGS.

The meetings announced in our last number to be held in the Metropolis on the tenth of October and following days, were numerous attended. Many ministering brethren from the country were present, and were hospitably entertained by friends in town, to whom the thanks of the Committee are presented for the kindness they displayed.

### MONDAY, OCTOBER 10.

At the meeting in New Park Street Chapel, on Monday afternoon, a considerable number of Cards were brought in, and the amounts collected paid. Some are still retained, however, by friends who wish to make further efforts on behalf of the Jubilee Fund. After tea, Mr. Smith, the pastor of the church, took the chair, and addresses were delivered or prayers offered, by Messrs. Burt of Beaulieu, East of Arlington, Wake of Markyate Street, Fraser of Bolton, Barnes of Brompton, Flood of Melbourne, Hull of Chelsea, Davis, late of Crewkerne, Berg of Kensington, and Peacock of Goswell Street. Other meetings of a similar character were held in various places.

### TUESDAY MORNING.

An excellent lecture on Christian Missions was delivered by Dr. J. Pye Smith, in the large room of the London Tavern, Bishopsgate. The numerous audience requested its publication, and we are happy to say that it will soon be accessible to the reader.

### EVENING.

In Finsbury Chapel, at half-past six, divine worship commenced. Prayer was offered by Mr. Birt of Bristol; Mr. Acworth preached from 1 Chron. xxix. 5, and Dr. Murch concluded. The hymns sung on this occasion were read by Messrs. Pilkington of Rayleigh, Middleditch of Ipswich, and Tilly of Portsea.

### WEDNESDAY.

In the morning, at half-past eight, the large room of the London Tavern was crowded. After breakfast the assembly was addressed by the Treasurer, Messrs. Brock of Norwich, Fraser of Bolton, Fuller of Bow, Fuller from Jamaica, Angus, Russell, Pilkington, Wilkinson, and Pewtress.

At two o'clock, Finsbury Chapel was crowded by Sunday-school teachers and children, and other young persons. Devotional exercises were conducted by Messrs. Fuller of Bow, and Belcher of Greenwich, and addresses were delivered by W. B. Gurney, Esq., the chairman, who illustrated his observations by an exhibition of idols from different parts of the world; by Mr. Bird of Amptill, who interested his juvenile auditors by references to two large maps originally prepared for the Sharnbrook meetings; by Mr. Fraser of Bolton; and by Thomas Thompson, Esq., of Poundsford Park.

In the evening, Surrey Chapel being completely filled, Mr. Wallis, pastor of the General Baptist Church in the Commercial Road, offered prayer; Dr. Carson preached from Luke xix. 13; and Mr. Bowes of Blandford Street concluded. The hymns were read by Messrs. Puntis of Norwich, Miall of Shoreditch, and Middleditch of Frome.

The publication of the sermons of Mr. Acworth and Dr. Carson has been requested by the Committee.

## THURSDAY MORNING.

At ten o'clock, a large assembly had convened in Exeter Hall. On the motion of W. B. Gurney, Esq., seconded by Mr. Russell, T. C. Gotch, Esq., of Kettering, took the Chair. Dr. Cox gave out a hymn, which was sung, and prayer was offered by Mr. Winter of Bristol. Addresses were then delivered, of which the following extracts will give a pleasing though inadequate idea.

The CHAIRMAN rose and said, I know not why I am called upon to preside over this meeting, except it be that I was acquainted with the founders of this Institution, and that from its commencement to the present moment I have been, in some humble measure, one of its supporters. I congratulate you and myself that we have lived to witness the Jubilee of the Society. May the proceedings of this day be characterized by those feelings which ought to pervade every one who takes a part in its transactions. May all who listen to the statements about to be made, find their hearts deeply imbued with the spirit of devotion and of thankfulness to God! Avoiding all empty boasts of triumph, let us recur to Him who is the giver of every good and perfect gift; and, remembering the insignificance of the Society in early days, may we, with adoring gratitude, say, What hath God wrought! It was my happiness, when a boy, to be acquainted with the founders of the Institution. I well remember that illustrious man, whose character, as a missionary, stands pre-eminent, and who, as a scholar, attained the highest distinctions. I remember a meeting, held in my father's house, at which were present the leading ministers of the denomination, among whom were Mr. Hall, of Arnsby—the father of the late Robert Hall, Dr. Ryland, Mr. Fuller, and Mr. Sutcliffe. In one corner of the room, sat a man mean in his appearance and unpolished in his manners; that man was Carey. A circumstance occurred which called forth his geographical knowledge. A question arose respecting an island in the Indian Archipelago, and, with great modesty, he presumed to give his opinion upon the latitude, the longitude, the number of inhabitants, and the extent of that then comparatively unknown island. I remember the astonishment with which some regarded him, as much as to say, "Who are you?" I hold in my hand some information regarding this great man, which, I believe, is quite new in this country, and which I will communicate to the meeting. A great meeting of the Agricultural and Horticultural Society of India, was held at the Town Hall, Calcutta, on Wednesday, 10th of August, 1842; the Honourable Sir John Peter Grant, President, in the Chair, at which the following motion, of which notice had been given at the preceding meeting, was carried unanimously, "That the Agricultural and Horticultural Society of India, duly estimating the

great and important services rendered to the interests of British India, by the founder of the Institution, the late Rev. Dr. W. Carey, who unceasingly applied his great talents, abilities, and influence, in advancing the happiness of India, more especially the spread of an improved system of industry and gardening, desire to mark, by some permanent record, their sense of his transcendent worth, by placing a marble bust to his memory in the Society's new apartments at the Metcalfe Hall, there to remain a lasting testimony to the pure and disinterested zeal and labours of so illustrious a character; that a subscription, accordingly, from the members of the Society, be urgently recommended for the accomplishment of the above object." The other document is not of so recent a date; but I believe that the resolution that it contains, and which is placed on the books of the Asiatic Society of Bengal, although known to some individuals in this country, is known only to a limited extent. It is to the following effect:—"Proceedings of the Asiatic Society of Bengal.—Wednesday Evening, July 2, 1834.—The Right Reverend the Lord Bishop of Calcutta, Vice-President, in the Chair. The business of the evening being concluded, the Right Rev. the Vice-President rose and addressed the meeting: It had been suggested to him that the death of the Rev. Dr. Carey, one of the oldest and warmest supporters of the Asiatic Society, was an occasion which called for some testimonial of the sense entertained by all its members of the value of his services to the literature and science of India, and of their sincere respect for his memory. He had himself enjoyed but two short interviews with that eminent and good man; but a note from Dr. Wallich, who was prevented himself from attending to propose the resolution, supplied his own want of information:—"Dr. Carey had been twenty-eight years a member of the Society, and (with the exception of the last year or two of his life, when protracted illness forced him to relinquish his Calcutta duties) a regular attendant at its meetings, and an indefatigable and zealous member of the Committee of Papers since the year 1807. He had enriched the Society's publications with several contributions. An interesting report on the agriculture of Dinajpur, appeared in the 10th volume of the Researches; an account of the funeral ceremonies of a Burman Priest, in the 12th. The catalogue of Indian

medicinal plants and drugs, in the 11th vol., bearing Dr. Fleming's name, was also known to have been principally derived from his information and research. As an ardent botanist, indeed, he had done much for the science in India; and one of the last works upon which he had been engaged, was the publication, as editor, of his deceased friend, Dr. Roxburgh's *Flora Indica*. His Bengalee, Mahratta, Telinga, and Punjábé, Dictionaries and Grammars, his translation of a portion of the Ramayana and other works, were on our shelves to testify the extent of his learning as an oriental scholar. It was well known that he had prepared, some time ago, an elaborate Dictionary of the Sanscrit language, the manuscripts of which, and a considerable portion of the work already printed off, the result of many years' intense labour and study, had been destroyed by the fire which burned down the Serampore premises. He had also been of great assistance, as the author testified, in the editing of Baboo Ram Comal Sen's Anglo-Bengalee Dictionary. The memory of those members who had been longer associated with him than himself, would easily fill up this very imperfect estimate of his various services. During forty years of a laborious and useful life, in India, dedicated to the highest objects which can engage the mind, indefatigable in his sacred vocation, active in benevolence, yet finding time to master the languages and the learning of the East, and to be the founder, as it were, of printing in these languages, he contributed, by his researches and his publications, to exalt and promote the objects for which the Asiatic Society was instituted. The close of his venerable career should not, therefore, pass without a suitable record of the worth and esteem in which his memory was held. His lordship begged to move that the following minute be entered on the journals of the Society—it was seconded by Col. Sir J. Bryant, and carried unanimously:—'The Asiatic Society cannot note upon their proceedings the death of the Rev. William Carey, D.D., so long an active member and an ornament of this Institution, distinguished alike for his high attainments in the original language, for his eminent services in opening the store of Indian literature to the knowledge of Europe, and for his extensive acquaintance with the sciences, the natural history, and botany of this country, and his useful contributions, in every branch, towards the promotion of the objects of the Society, without placing on record this expression of their high sense of his value and merits as a scholar and a man of science, their esteem for the sterling and surpassing religious and moral excellencies of his character, and their sincere grief for his irreparable loss.' Most happy am I to be the instrument of communicating such an interesting document to this meeting. We rejoice that the humble man who left North-

amptonshire, then a mechanic, should attain to such high literary distinction; but we rejoice yet more, that, amidst all his literary distinction, he never lost in the estimation of his literary associates his surpassing religious character. The record of his learning will continue as long as learning shall exist; but he has an imperishable record on high in the translation of the Scriptures—in half a million of copies, either in whole or in part, which have been printed by the missionaries; and to him are we indebted to a great extent, for the eminence which this Society has attained. Before I sit down, let me express a hope that we may pledge ourselves, as did our forefathers, that we will endeavour to propagate the gospel among the heathen; for that was the simple resolution of twelve men for whom no one comparatively cared, and yet they set themselves to the mighty work of converting the heathen world. Let us occupy the vantage ground which God has now given us. I trust we shall proceed in the spirit of Christian candour and Christian union, so far as such union is possible. If the Society has received some injury where it might have expected different treatment, let us remember the commandment of Him whose servants we profess to be, and let us forgive those who injure us, their offences, as we ourselves hope to be forgiven. Let us not return railing for railing; but, contrariwise, blessing.

The Secretary then read the report of the proceedings of the committee in relation to the celebration of the Jubilee, and acknowledged the kindness of their friends in their contributions. Three sums of £1,000 each had been contributed, £1,500 was raised at the Kettering meetings, £600 had been given by the two churches in Jamaica of which Messrs. Clarke and Merrick had successively been pastors; the total amount of which the Committee had been advised was somewhat above £23,000; but much more was requisite to carry out fully the objects in view, which were, the establishment of a Theological Institution in Jamaica, of which Mr. Tinson had accepted the presidency; the defraying of the heavy expenses of commencing the new missions in the West Indies and Africa; the possessing of a mission-house and premises in London; together with new premises in India for printing; and for the education of native converts for evangelical labour; and the relief of the society from embarrassments. The report concluded with an appeal for further aid.

Mr. WATSON, of Edinburgh, rose to move:—

"That this meeting, contemplating with holy joy the results of missionary labours in connexion with this and kindred societies, especially in the translation of the scriptures, the education of the young, and the formation of Christian churches, would ascribe all the glory of this great work to God; and desire for ourselves, and all our coadjutors, more of



the spirit of grace and supplication, that his kingdom may come, and his will be done, on earth as it is in heaven."

Certainly, said Mr. Watson, the missionary enterprise is the most blessed work on the face of the earth. So the fathers of our missions thought, and they laboured perseveringly and honourably in it, till they were called to their reward. But what would these respected men have given to have witnessed this meeting, and to have mingled their exulting voices with ours over the triumphs of the cross! But, if the saints reign with Jesus Christ on the earth, (and on the testimony of the word of the living God, I hold that they do,) I believe that the sainted spirits of Carey, Marshman, Ward, Thomas, Ryland, Fuller, Sutcliff, and many more, bend from their thrones of light this day, and rejoice in the triumphs of the gospel of the grace of God; that they sweep their golden harps afresh in praise of redeeming mercy, while they lay at the feet of the Saviour their own blood-bought crowns in testimony of the gratitude they feel that they were permitted to organize this institution, and to propel it forward in the manner in which they did. The resolution itself reminds us, that all the glory of what has been achieved is due to God. The variety of objects which present themselves before us in reference to missionary labour is so great, that it is difficult to make a selection. Whence could we have drawn the men who have carried on the work, but from the source from which they have been obtained? The *literati* of England could not have furnished them; the colleges of England could not have supplied them. A church and state apparatus would have been as ineffective as a windmill in a dead calm. The voluntaries of the eighteenth century were the only men who could have moved in such an undertaking. We owe it to the God of grace that he raised them up; and to him we must attribute the altered state of our churches during the last fifty years. When Fuller's tread was first heard within the sanctuary of Zion, her inhabitants were living in a state of spiritual indolence. When Fuller and his coadjutors pleaded the cause of missions, they were spoken of as drivellers in religion, as men meddling with matters which lay entirely out of their province. But what do we now behold? Churches every where awake, the fact being sufficiently testified by the sums of money which are poured into the treasury of the Lord. We also owe it to God that gigantic difficulties that stood in the way of missions have been mercifully removed. The founders of the missions saw these difficulties rising up like a vast mountain upon whose top there seemed to rest clouds which forbade their advance. The governments of the world were opposed to their measures, and the great mass of professing Christians were inimical to their en-

terprise. With £13 2s. 6d., who would think of going to India? But God Almighty spoke, and said, "Who art thou, great mountain! Before Zerubbabel, thou shalt become a plain." Moreover, the missionary ship, which was launched fifty years ago, is still in good repair. She was then launched into the mighty deep of heathenism: many a storm has she rode out; between many a shoal, and reef, and rock, has she been navigated. She has often been fired into; but she has never struck her colours, and, to this hour, she continues to plough the deep; while, from her mast head, still streams the pendant bearing the inscription, "Glory to God in the highest; on earth, peace and goodwill to man." But to what, under God, is this to be attributed? To the well-appointed crew who have stood by the helm. They have been men of no ordinary courage—men of prudence and of wisdom; and this is also from the Lord, who is excellent in counsel and wonderful in working. Looking over the whole of this scene of blessedness and glory, I would remind you of the watchword which the dying champion of methodism gave to his body, when surveying the result of his apostolic labours, "The best of all is, God is with us." The resolution urges upon us, that we are to cultivate more of the spirit of prayer in relation to this work. I hope that we have met to pledge ourselves to increasing prayer for this society, and for the general cause of truth and righteousness. One subject of prayer must be, that God would give the people a spirit of liberality; I do not know that we pray as much as we speak upon this topic. We must labour to attain a spirit of self-consecration. We must desire, that we may not see ourselves in this work; but that God may be seen in it. Fuller used to say, that, if ever the seat of missions came to London, it would soon be gone. Why? Because you were so fond of show. I have had my fears on that subject; but, when I find that our chairman opens the meeting by an express reference to God's gracious superintendence, and that the sentiment is embodied in the first resolution, I feel that we have got into our proper element. We must, as a society, elevate the cross, and then retire behind it. This has been well set forth by Dr. Harris in his Prize Essay on Missions. One word more about the Jubilee. There are but faint traces of resemblance between the Hebrew and the Baptist Jubilee; nevertheless, the former may furnish us with a few hints. It was a year of release, and I hope that this may be the year of release to prison-bound wealth. I am of opinion, that many professors in the name of Christ have held their money long enough. Christ has been knocking at the door many a day, and saying, "The Lord hath need of it;" and yet how little many have done for this sacred cause. When Buonaparte, in the course of his campaigns, came to a place

where he found silver statues of the twelve apostles, he ordered them to be melted, and turned into currency, saying, that they had no business to stand there when their master sent them all over the world. I would also have the respected treasurer of this society released. He has long borne the heat and burden of the day; but he has done it gracefully, and no one has ever heard him complain. Let us this day place the society in such a position, that we shall no longer be in his debt. Let the committee also be released, not from their office, but from the pecuniary difficulties which they have had to encounter in carrying on the work. And, finally, I hope there will be a release to many whose spirits are burning with zeal to be let loose on the fields of heathenism.

Mr. ROBINSON of Kettering said: I have great pleasure in seconding the resolution. The committee and the chairman have acted most wisely in striking, at the very commencement of the meeting, the note of warning, lest we should be unduly exalted. Jubilate is the strain on every one's lips, and the sentiment in every one's heart. But we must take care that we joy in God, who only causeth us to triumph. If we begin to vaunt ourselves, our glory is gone. Religious prosperity, whether in communities or in individuals, is the most fearful test to which religious character can be exposed. Many a man, who has braved nobly the wildest tempest of persecution has withered away in the gleam of prosperity. Paul was unhurt amid the perils of the wilderness and the city; but amidst the abundance of revelations, how imminent was his jeopardy! Wisely, therefore, have the committee taught us to rejoice with trembling. This is not sentimentalism, but truth. If each one in this assembly were called upon to give an account of what he or she has done in that cause for which Christ died, how should we blush at the recital! If each one sits down coolly, and endeavours to reckon up the sum total of self-denial in the cause of missions, I have no fear that we should be disposed to glory in ourselves. But the committee do not mean, that, while we express our humility, we should rest upon our oars. They are desirous that we should gird up our loins, to devise the very best means of working the Society in years to come. The Jubilee services should not exhaust but invigorate us. The true test of blessing will, I apprehend, be presented next year. If the tone of piety which marks the operations of the society in its fifty-first year be more healthy than that exhibited in the forty-ninth year, or if the income of the society, in the year 1843, be larger than in 1841, then I think it will prove that the year 1842 has been a good year with us; but, if otherwise, I fear that these Jubilee services will be, at best, of equivocal utility. Believing this to be the case, I have put to myself the inquiry, what practical

plans can be suggested for giving a permanent impulse to the movements of the society. Many schemes have suggested themselves; but there is one which I am anxious to lay before this intelligent audience. It is a plan for imparting a more minute and graphic acquaintance with the scenes and peculiarities of missionary labour than has hitherto been possessed by the members of our churches and congregations. We take in the *Missionary Herald*—we read the monthly reports of one or two missionary stations; we meet with the long and hard names of the places at which they are formed, and we learn that two or three converts have been baptized. The intelligence is not without interest, but the names of the places do not call up any associations with them. We do not know what sort of people live there, and we know little of the history of the mission, or of its present prospects. Every one will admit the importance of displacing this ignorance by knowledge, and that as speedily as possible. It were visionary to hope that all our young people should have such an acquaintance with missionary details, as is possessed by the committee; but I am sure, that a sufficient number might be so enlightened on these points, to give a great impulse to missionary efforts in the circles through which they move. I would suggest to parents about to send their beloved children to schools, that they should address a letter to those conducting them, desiring that they should be taught geography, not so much with respect to scenes cursed by the despot, as with regard to scenes blessed by the gospel of peace. Let them know the latitude and longitude of St. Helena, but by no means leave them in ignorance of *Erromanga*. We are far more desirous that they should be acquainted with the whereabouts of Serampore, than familiar with the passes of Afghanistan. We have no objection to their tracing the footsteps of Alexander or of Cæsar, but we are desirous that they should be thoroughly acquainted with the triumphs of the kingdom of our Lord and Saviour. It is more than time, that in the process of education, those events called glorious, but really infamous, were made to dwindle into their proper dimensions; and that what is great, and really good, should be made to assume its proper place. Might not our bible classes, once a month, be converted into missionary classes? Most children are now taught geography; and if we could raise up a body of men and women, having an intelligent acquaintance with the scenes of missionary labour, the whine of apostolical succession may be muttered in vain—then the square caps and hoods which seem beginning to darken our streets, will retreat to their appropriate hiding-place, as the moles and the bats retired at the first dawn of day.

Mr. HINTON moved—

“That, regarding with peculiar interest the African

race, on account of the dreadful oppression under which they long groaned in the West Indies, and to which, in other places, they are still subject, this meeting reviews the history of the West Indian mission with the liveliest gratitude to the God of all grace, for the power with which the word of truth has been attended, for the zeal, fidelity, and prudence of the missionaries, in circumstances the most trying and difficult, for the affection of the converts towards the missionaries and amongst themselves, and for the noble and disinterested spirit with which they have resolved, not only to meet their own expenses, but to assist in sending the gospel to other parts of the world."

In the few minutes allotted to me, I must content myself with saying, that a review of the West Indian mission—a mission now identified with the history of that country, and not to be overlooked by any impartial historian who shall trace the causes or describe the results of England's most magnanimous deed, the abolition of slavery—calls for great thankfulness to God. I shall expatiate for a few moments upon one of the enumerated topics by which my mind has been particularly impressed. The churches in Jamaica have raised large sums to carry on the work of God in that island; and the resolution tells us, that now they have resolved to meet their own expenses, and to adopt measures for the diffusion of the gospel through the world. It is well known that Africa is that part of the world for which our Jamaica brethren have most deeply felt. There is beside me a man (Mr. J. Merrick) whose blood binds him to the tribes of Africa, though, as the offspring of more temperate climes, he has ceased to retain their colour. He is the first of a band of African converts crossing the ocean for the conversion of Africa; and, as that weeping continent beholds her long-lost children return, may she not be regarded as adopting the language of ancient prophecy, and saying, "These, where have they been?" Oh, Africa! their forefathers were snatched by the ruthless enemy, and thou didst faint when bereaved of them; but they have been where they have heard the tidings of Christian love; and they return to bless thee, even as they are blessed! Apart from the marvellous preparation which, by God's blessing, the West Indian mission has been making for the evangelization of Africa, I find reason for gratification and thanksgiving, in the far simpler and subordinate fact, that a portion of the churches raised by the instrumentality of this Society, are now able to support themselves; and, from this time, Jamaica undertakes the whole of her own expenses, and becomes altogether independent of the Society. It might seem, indeed, that thus we effect a very large reduction in the apparent magnitude of the operations of the Society; but, notwithstanding this, I see in it two strong and powerful reasons for gratitude. In the first place, we may regard Jamaica as a spot in which the missionary work is done. When our first

missionaries went there, it was all but a pagan island; but we have been the means of collecting Christian churches, whose spirit of zeal and devotedness enables them to carry on, without any extraneous aid, the evangelization of that island. That is the object for which we went to the island, and that object is achieved. The success demands our gratitude. If we could cast off every other region we have occupied, every such step would tend to bring the world into the condition in which work purely missionary would be needed no more. In the second place, the independence of the West Indian churches is matter of gratitude, inasmuch as it releases a large part of our funds which have hitherto been devoted to the sustentation of that mission. I am very far from intimating that missionary work costs too much, or that its conductors have failed in due frugality; I believe the contrary of both propositions; but, at the present rate of money-cost, the whole world never can be evangelized. I know that much more money could be given, and I believe will be given, to the missionary cause; but the present extent of missionary operations, as compared with the whole world, is exceedingly small. Considerate men are pondering deeply the question how missionary resources may be made to cover a larger extent of territory. It is not for me to notice the various answers given to this question; but one means must be by the relinquishment of old ground, if we are happy enough to see it in a state in which it can be vacated with safety, and the occupation of new ground. The labours of the apostles and the primitive evangelists were, to a great extent, of a migratory character. I am aware of the auxiliary apparatus which they enjoyed; but whenever old spheres of labour may be safely left, that will be a promising era in the history of missionary enterprise. I do trust, that the independence of Jamaica is the harbinger of such an era. One-third of the resources of the Society have hitherto been spent in the West Indies. We shall now be free from that drain, and shall have that money to spend on the new fields of labour which are opening up in Trinidad, and especially in St. Domingo. From thence we stretch across the Atlantic to Fernando-Po, and to the points of the African continent near to it, where many times the whole amount of the missionary income might be expended. If there were any reason in addition to the sinful and miserable state of the world, by which the view I have taken might need to be supported, I think one might be drawn from the scriptural views, as to the position in relation to the divine dispensations which is occupied by the preaching of the gospel and the universal diffusion of it. Our Lord said, in his memorable prophecy before his crucifixion, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations;



and then shall the end come." It strikes me, that it is not the conversion of all the persons to whom the gospel is preached, in any district, to which our Lord refers; but that it is simply and exclusively the preaching of the gospel to them; and thus with regard to all nations. I would not wish it to be supposed that I undervalue the conversion of men; but I think that the gospel has a purpose to answer, apart from the conversion of men. It was, in the apostle's days, "a savour of life unto life to some, and to others, a savour of death unto death." The one result of it is as appropriate and as legitimate as the other. I confess, that I rejoice more in the diffusion of the gospel ministry in a permanent form over the districts of the world, than I do over particular and extraordinary success in any one district. I rejoice that God gives us, in this matter, to take the lead. We set, what I hope will be an example, and I trust it will be followed by ourselves and by others; and that it will tend, instrumentally, to the promotion of the cause of God, and the ultimate triumphs of his gospel.

Mr. J. CLARKE, from Africa, said: The resolution is one which affects my heart. It refers to the African race, and I have laboured among them for many years. I rejoice, in the words of the resolution, that God, as the God of all grace, has given power to the word of his truth proclaimed in Jamaica, and that such wonderful effects have been produced by it. I rejoice in bearing my humble testimony to the zeal and fidelity of my brother missionaries in that land. I have long been intimately acquainted with them all, and I know what their feelings have many times been, as well as my own, in keeping back from the churches those whose views were not so clear as they desired. With respect to Africa, you are aware that missionaries have laboured there nearly fifty years. Most of you are acquainted with the labours of the devoted missionaries in Southern Africa, and with the effects of the gospel among the Bechuanas, Caffres, and other tribes. Missionaries have also gone to Abyssinia, and we may hope that God will abundantly bless their labours. We should not forget those zealous men who went out, nearly fifty years ago, to Sierra Leone and other parts of Western Africa. We rejoice that agents belonging to the Church and Wesleyan Missionary Societies have laboured there, and have succeeded in translating books into the various languages spoken on that coast. Missionaries have also been sent out by different societies in America. Dr. Prince and myself left London on the 13th of October, two years this very day. We were preserved through the perils of the deep, and came to anchor, on the 6th of September, at Santa Cruz. On the 10th, we landed at Cape Palmas, having had the boat nearly filled with water, in crossing the bar of the river.

Thus, through the goodness of God, we set our feet in safety on the coast of Africa. We met with some devoted men who had been labouring for six or more years in that benighted part of the earth. We proceeded onward to Cape Coast Castle, where we commenced our work, and became acquainted with some of the superstitions and idolatries of the Fantees. We then pursued our course onward, and in another week reached the island of Fernando Po. There, to our delight, we found a town consisting of nearly two hundred houses, with between eight and nine hundred inhabitants, many of whom were liberated Africans, who had come from Sierra Leone, some from Liberia, and others from Cape Coast Castle. Thus we found a people who were able to understand us; many could speak the English tongue; and they were delighted in the prospect of listening from time to time to the instructions we had come to impart. We were favoured by a kind friend now on the platform, Colonel Nicholls, with letters of introduction to many of the African kings and princes. These letters were of essential service to us. We sent them onward by a captain, who read them to the parties to whom they were addressed, and explained their meaning. They invited us to come, and said that they should be glad to see us, and hear what we had to say. Having spent a month at Fernando Po, teaching the people night and day, and from house to house, we proceeded in a boat to Cameroons. We saw many who were prepared to receive us, although they could scarcely conceive why we had come to visit them. All other white men had visited them for the purposes of trade. Some of the kings, knowing that their ways and our ways were not alike, and that we could not approve of their oppressive and iniquitous doings, appeared shy of us; but the common people heard us gladly. All along the coast of Fernando Po we found some who understood the English language; and, therefore, there was no considerable difficulty in procuring persons to explain our meaning to those with whom we came in contact. After having visited about thirty different towns, we returned to Fernando Po. When we had remained there about eleven months, our hearts were cheered by observing a change in the conduct of some to whom we had given instruction, and that a work of grace was going on in their hearts. They gave the strongest evidence of it which we could desire. We were privileged to baptize five of the natives of Clarence; and two months afterwards, eight more; so that a church was formed, before we left that part of Africa, consisting of thirteen souls. It is an interesting consideration that the churches in Jamaica have taken up this matter, and have determined to do what they can for Africa. Many of them are prepared to say, "Here are we, send us, if you think we can

be useful in making known the gospel of Christ to our kinsfolk according to the flesh, in Africa." Two-thirds of the inhabitants of Africa are bowing down to stocks and stones; some are worshipping a tall tree in the forest, others are bowing down to idols formed by their own hands, others to one of the rivers in the country; some are worshipping the shark, others the alligator, and others different sorts of serpents; many are paying adoration at the graves of their dead relatives, and offering up their prayers for help, and many are worshipping the sun; one tribe say when that orb rises, God is looking upon them. The other third are Mahomedans, and labour under a more fatal and deeply-rooted delusion than that under which the poor pagans lie. It is much more easy to reach the heart of the latter than the former. The Mahomedan appears steeled against the truth. He says, "I believe in Jesus the same as you do; I, believe that he is God's prophet; I know the law, I know the psalms of David, and I know the evangelists." But if you inquire whether he has read them, he replies, "No; Mahomed has rendered it unnecessary; he has taken all the good he could find in these books, and put it into the Koran; and if I study that, that is sufficient for me, and I am sure to be happy in another world." Thus Africa, with the exception of a few spots, is in a state of total darkness, and the cruelty that prevails there is of the most soul-harrowing description. It was our intention to ascend the Niger with the government expedition; and Captain Bird Allen invited us to return in one of the vessels which conveyed the sick to the island of Fernando Po. But the vessel did not return, and no other opportunity was afforded for ascending that river. We have, however, found a sufficiency of people in Fernando Po, and near to it, to commence our operations; and we may soon hope to see those parts sitting under the sound of the glorious gospel of God. There are fifty-nine communities in the vicinity of the Cameroon river, speaking eight or nine languages. From the inquiries I have instituted, I am satisfied that far into the interior the heralds of the cross may safely go. But they must go as men of peace, unarmed. Our defence was in having only a staff in our hand. We had nothing to alarm the fears of the people; and we had nothing to tempt their cupidity. They were convinced that we were true men—that we had not come as merchants. I wish to see missionary work and mercantile operations kept entirely distinct. It opens the way to the hearts of the people when they see us coming forth, as men of God, to teach them the way to heaven. They, of their own accord, give us this name—"men of God," or "God's men." On one occasion we were sailing in a canoe, and some of the natives were running along the edges of the rock. When we occasionally lost sight of them, we were interested by

hearing them call out we were men of God, and that we were good. Thus we have had our encouragements to go on.

Mr. PHILLIPPO rose and said: I have been nearly twenty years in Jamaica. By the heavy duties devolving upon me last August twelvemonth, I was so exhausted from loud and long-continued speaking, that I became perfectly incapable of attending to my engagements in the way in which I had been accustomed to do for many years. My medical advisers recommended that I should go to England; and, having consulted the most eminent physicians here, they have prohibited me from addressing a public assembly. Allow me, however, to say, that I am as much a missionary as ever. My heart is in Jamaica, and I long to go there again. It has been my happiness to see multitudes converted to God, and I have been the humble instrument in the divine hand in adding to the church between 2,000 and 3,000 souls. I have baptized nearly this number with my own hands; and I stand before this assembly and before God, and declare, that I am not conscious of having admitted any one to the ordinance of baptism or to the Lord's table who I did not firmly believe was the subject of that grace which is absolutely necessary to qualify for those privileges. My attention has been particularly directed to the establishment of schools. I have seen upwards of 300 persons, once scholars, dedicate themselves to the service of Christ by baptism. Amongst the most animating circumstances regarding the future prospects of Jamaica, I cannot refrain from noticing the native agency which is now rising up. Two or three missionaries have been sent out from Spanish Town, and upwards of seven persons are now being qualified for important services. The greater part of these are anxious to go to Africa, in order that they may spread there the knowledge of the Saviour's name.

Mr. SHERMAN, of Surrey Chapel, came forward to support the resolution. I cordially sympathize, he said, in all the operations of the Baptist Missionary Society, and desire, on my knees before God, to thank him for the extraordinary and unbounded success with which he has been pleased to honour the exertions of its missionaries. I have had the highest gratification in seeing that this Society has existed, with the blessing of God, for fifty years. Its operations have been progressively useful, and its missionaries have sustained a character in the world highly honourable. I responded with my heart to the sentiments which were uttered by Mr. Clarke, when he associated other missionary societies with his own, and wished them God speed. Water, whether little or much, must never be suffered to separate Christians from each other. We must have no imputation of wrong motives; nor any accusation of false doctrines, which we have never received, nor

never believed ; but we must be one in Christ, rejoicing in each other's success, and aiming, with all our powers, to promote and extend it. I heartily rejoice, not only that the West Indies have been blessed by the operations of this Society, but that you are extending your fields of exertion to other parts of the earth. When I heard Mr. Hinton speak, I thought, that, if your Society could make all its stations self-supporting stations, and go to other parts of the world, there is room enough for you all, and work enough to be done. In England, we are all like ships in the Thames, jostling one against another, and there is little room for our play, but, when in heathen lands, we are all like ships in the ocean, where there is room enough for all, and fine breezes for each. Happy will be the day when differences will be all merged, and feelings all united in saying, to each other God speed, and wishing each other that happy success, which I am sure you do us, and which the speaker most heartily does this Society. I hope I shall be forgiven for having trespassed on the attention of the meeting ; I have done it at the earnest request of your secretary.

Mr. J. MORTLOCK DANIELL rose to move—

That, taught by the experience of past difficulties, and animated by the remembrance of the glorious results already attained, we would view the vast field yet unoccupied, and the dangers and difficulties which still present themselves, with a calm determination, in reliance on God, to persevere in our work, and with a firm persuasion, that, as it is His cause, it must and will ultimately and universally triumph. And that this meeting, cordially approving of the objects of the Jubilee Fund, trusts that all who, through the kind providence of God, have it in their power to contribute to it, will manifest, on this deeply interesting occasion, an enlarged and cheerful liberality.

When we think of the formation of the Baptist Missionary Society, fifty years ago, the first of all modern missions—when we associate its successes with those of kindred institutions subsequently formed—when we think how the church then awoke from her supineness—when we think how that mission originated, and that it has been deepening in its hold upon the hearts and consciences of Christians of all denominations, from that period until now, so that, not to have a missionary pulse is to be out of a state of spiritual health,—surely this Jubilee year should be one of gratitude to Almighty God, and of joyful encouragement towards one another. No difficulties, however complex or continuous, can turn the inmost counsels of the Almighty from their destined aim ; and, therefore, no difficulties ought to chill or relax the efforts of the Christian church, in the universal diffusion of the gospel of Jesus Christ. Difficulties which prostrate the strength of the giants of this world, giants of mighty bone and bold emprise, whose confidence is an arm of flesh, only stimulate the humble, active Christian, whose confi-

dence is in God, to bolder effort and augmented zeal. The difficulties of the Christian church in all her missionary movements, may be compared to a transient cloud, the dark side of which only is discernible to us ; but God, who is light, and in whom is no darkness at all, penetrates its density, and makes its deepest shades subservient to the luminous manifestations of his faithfulness and care. Who, sir, in reviewing these things, can be otherwise than animated ? Not to be animated were not merely to incur the reproof of a prophet, or the reproof of the ass of the prophet, as in ancient days—and this would be humiliating enough—but it would stir up the inanimate creation as a revolutionary witness against our ingratitude ; for the stones in the street would cry out, and the beam in the wall would answer. Not to be animated, were to refuse fellowship with angels, and to turn a deaf ear to the harpings of their praise ; for there is joy in heaven, among the angels, over one sinner that repenteth. Not to be animated, were to have no sympathy with the Saviour, of whom it is recorded, "At that time Jesus rejoiced in spirit, and said, Father, I thank thee that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Hid from the avaricious fleshmonger, wise in his own conceit and prudent in his own eyes ; but mercifully revealed to those once fettered babes in understanding, of whom it was scowlingly and scandalously predicted that to instruct them would be impossible, and therefore to free them was absurd. We must, then, sir, be animated ; we must be jubilant ; we are come here to be glad. We are come to bring birth-day presents to a Society which has been communicating its blessings, both at home and abroad, for fifty years. But what is the end of animation ? Is it to sleep ? It needs not that we be animated to sleep. The end of animation is action. The blood is to flow, the pulse is to beat, the tongue is to speak, the energies of the mind are to be put forth, the silver and the gold are to circulate. What a farce is the animation of the sluggard ! He may open his mouth yawningly, and commend missionary enterprise ; but his animation is hypocrisy, for nothing will he do. What a farce is the animation of the miser ! He may open his hands and clap, as an outward exhibition of animation, while he listens to the progress of Christian missions ; but his heart is too contracted to feel what he applauds, and hell cares not for his eulogy. Can I believe that the perpetual bachelor is a hearty believer in matrimonial bliss ? His faith is without works. Can I believe that the drunkard is a lover of total abstinence ? His works contravene his affection. Can I believe that the sluggard delights in Christian activity ? His laziness forbids. And can I believe that the miser, whose hands are cold



with clenching and pinching sordid, frigid metals, till his fingers are too benumbed to find their way either to his pocket or his purse—can I believe that the miser, whose veins are swollen, and ready to burst with coagulated accumulations—can I believe him to be a lover of a circulation he has ever and anon impeded? No. He may pray like an angel, yet will I not believe. He may be a deacon of a church, or an occupant of the pulpit; yet will I not believe. He may give one guinea a year to this Society; and another to the Baptist Building Fund; and a third to the Bible Translation Society (and here, by the bye, thanks be to God for the Bible Translation Society,—that living specimen of baptist patience, and yet of baptist firmness); I say, he may give to all these,—still, if he be a miser, I will not believe in his Christianity. He is going to judgment, where the rust of his hoarded, and then valueless, gold will be a swift and irrefutable witness against him. And, therefore, let the church take heed,—let Christians beware, lest their eulogy of his paltry and disproportionate contributions should pander to his vice, and accelerate his destruction. Oh! sir, there is a proneness to thank a man for giving ten guineas, when we ought to reprove him for not giving more; there is a proneness to extol the hundred pounds, which may be far behind the means of the donor, and to pass by in silence the single pound, which may involve deep self-denial on the part of its benefactor; there is a proneness to flatter for a little, lest we should get none. But it should be our ardent and constant aim, to bring all into a regular and healthy circulation. We all know too little blood is less dangerous than too much; and too little money is less dangerous than too much. A determination of blood to the head is bad; but a determination of money to the heart is worse. If money become incrustated around the heart, and the heart, consequently, embedded in it, it will eat as a canker into the very vitals of the soul; and that soul will surely die the second death. "For no covetous man, who is an idolater, hath any inheritance in the kingdom of Christ or of God." Animation, therefore, if healthy and genuine, must not be a mere yawning congratulation, nor simply the clapping of the hands or the thumping of the clenched fist upon the pew; but it must proceed from the heart. It will not depend upon the vivacity of a large assembly, neither will it evaporate before the smaller community. It will not need the excitement of a Jubilee year, nor any such extraneous stimulants; but it will flow from a living, yea, a deathless, principle within—namely, the grace of God, which teaches all its possessors, that henceforth—from the moment of their conversion—they are not to live unto themselves, but unto Him who died for them and rose

again. And this inward stimulant secures progression.

Mr. ALDIS, in seconding the resolution, said, there is something delightful in this Jubilee, were it only that it affords us an opportunity of taking a survey of some matters which, on other occasions, were less called for, and, consequently, less appropriate. There is one matter, in addition to the many which have been suggested this morning, which I think we have left too much out of sight, when we consider the vast importance of the subject itself. It is very well known that a society depends for its energy and triumph much less on idle speculation and well-digested theories, than on the living convictions and virtues of those by whom it is sustained. It is a matter for gratitude to God, and ought not to be forgotten by us, that we have so many both at home and abroad, so full of fitness for the work, and who are so full of promise with reference to its future advancement and glory, that they need no eulogy of mine. Mr. Aldis then referred to the valuable services rendered to the institution by its missionaries, its committee, and its secretary, and went on to say, May I speak one word for the Christian church? It is sometimes, though I hope untruly, said, that we baptists are exclusive. It ought not to be forgotten that we have special dangers against which it behoves us to be on our guard. Most anxious am I to cherish a friendly spirit towards all who bear the name of Jesus Christ. Every thing forbids that we should by carelessness or design, foster or allow the spirit of division and of strife. The spirit of those who originated the baptist mission forbids it; for they adopted the title of "the Baptist Mission," only because the state of Christendom did not allow of one combination in the church. Are we so bankrupt in gratitude as to disallow or forget, that except the Moravians, no society has been so much indebted for friendly aid to other denominations, as that to which we belong? The interests of truth require, and the claims of the world demand, that we should be avowedly and uninterruptedly one with all that bear the Christian name, and especially with that great congregational body who are the ornaments of voluntary religion in this our native land, and of which we form a part, and from which we can never, without disgrace and injury, be alienated.

Colonel NICHOLLS, late governor of Fernando Po, rose to move:—

"That the attention of the society having been directed towards Africa by the earnest entreaties of the churches of Jamaica and our brethren the Rev. John Clarke and Dr. Prince, having, at the request of the committee, visited the western coast of that continent, and established a missionary station in the island of Fernando Po;—this meeting welcome their return to their native land with feelings of ardent gratitude to God for the protection and success afforded them; and trust that the mission which has been thus auspiciously begun, will continue to enjoy the care and blessing of the great Head of the church."

I am happy to bear my humble testimony to the great utility of fixing a missionary station at Fernando Po. I have travelled to a great extent in Africa, and I believe that you will be favourably received there. Mr. Clarke and Dr. Prince have had difficulties to encounter, arising from the climate, and I can sympathize with them, having often suffered from attacks of fever and ague. They have already effected one great benefit in putting down a system under which the inhabitants of Africa have long groaned. People have been flogged for not working for the very inadequate sum which was offered them; but this system has been suppressed. I have received letters from some of my old servants, which, if I had time to read, would astound you. They express great gratitude to Mr. Clarke, and call him the apostle of Fernando Po. Let me suggest one practical point. There is great danger on the coast of Africa, arising from the calms and currents; and I entreat you to make a special contribution for the purchase of a steam vessel. These evils may then be avoided, and the labours of your missionaries will be greatly facilitated. The miseries connected with the slave-hunts in Africa are far greater than are generally imagined. For every slave that is taken, at least four adult men and women are destroyed. The able-bodied men, from the resistance they make, are destroyed; and, therefore, it is usually only the weakest that are captured. A steamer will aid in taking there the word of God, by the diffusion of which, this enormity will be put down. I pray that God may pour out his blessing upon your exertions in this noble cause!

Dr. Cox said, that the suggestion made to them by Colonel Nicholls was a matter of great importance. He saw no reason why an effort should not at once be made to purchase a steamer. He begged to have the honour of putting his name first on the list of subscriptions for that special object. He had already contributed to the Jubilee Fund; but he should be happy to commence a separate subscription by giving £10 towards the end in view.

Other donations were then announced, for the same purpose, amounting to upwards of £200.

Mr. J. MERRICK (missionary from Jamaica to Africa) rose to second the resolution: My great great grandmother was brought from the coast of Africa in a slave-ship, and sold as a slave; and I now return to my ancestors to declare liberty to the captives and freedom to the slaves. When offering myself as a missionary for the African field, little did I expect that I should enjoy the pleasure of addressing so large and respectable an assembly of British Christians. I expected that I should have gone direct from Jamaica to Africa; but the Lord has appointed otherwise. When in my native land, I heard of

your efforts to promote the eternal welfare of Africans. The streams of your benevolence reached our shores: I, among others, largely partook of them; and, as a creole, I sincerely return you my thanks for all that we have received at your hands. We shall, I trust, never forget those through whose instrumentality these mercies have been imparted to us. When I call to remembrance what I have heard and seen during the last eight years, I wonder at the change which has been effected, and feel constrained to exclaim, "What has God wrought!" The sun of righteousness is daily growing larger in Jamaica, and sincerely do I hope that his rays will continue to shine till every family is brought to taste and see that the Lord is good. I am aware that the piety of our friends in Jamaica has been called in question; but if those by whom it is done, knew more of them, they would alter their opinion. When I remember the personal piety exhibited by many of our members; when I remember their supplications at a throne of grace; when in visiting their houses I saw the domestic altar, and the incense of prayer arising therefrom morning and evening, I cannot believe in the existence of that hypocrisy which some represent to prevail. When I think of the chapels, the school-houses, and the mission-houses which they have erected; when I see their efforts to send the gospel to a foreign land, I cannot think that they are such formal professors as many would make them out. It is a simple matter of fact that many do fear, and honour, and serve the Lord. I trust I can with truth affirm that the majority are adorning the gospel of our Lord and Saviour in all things, and "walking in the ordinances and commandments of the Lord blameless." It may appear strange to you to read the testimony of a Jamaica planter to the strictness of our church discipline. But I lately received the following note:—"Sir, An admitted member of your congregation, named Lewis Brown, did either wantonly or feloniously shoot three of my tame pigeons on Thursday morning, the 14th inst., two of which are dead, and the other wounded. He was witnessed doing so, and has no license to carry a gun. I can bring him under the cognizance of the laws, but think the censure of your strict church discipline will be more effective in preventing a repetition of such disgraceful acts, caused either by malice or cupidity. I am, Rev. Sir, your obedient servant, ROBERT ROACH, Bay Walk, Shinton Estate, July 16, 1842.—P.S. The pigeons were shot on the pass to the negro-houses." Surely when we have testimony from such a source, you will not think us very lax in this matter. None are admitted by us except those who in our opinion have been taught of the Holy Spirit. We may have doubts when the parties first apply to us for admission into the church; but when we see them walking

consistently with the profession they make, those doubts are overcome. Last year my father and myself baptized 340 converts; and, if we had had time to examine all the candidates who applied to us, I believe that we should have baptized 500. Not only have thousands been turned from darkness unto light, but a pleasing change has also taken place in the social condition of the people. Marriages at one time were few in number—the people for the most part lived

in sin; but this is not now the case; and the example set by the negroes is producing its due effect even upon the aristocracy. But my heart is in Africa. I long, I burn, I thirst for the salvation of my father-land—that country which is now a moral wilderness, but which, under divine influence, shall become the garden of the Lord.

M. L'INSTANT (from Hayti) briefly supported the resolution, which was then put, and carried unanimously.

## THURSDAY EVENING.

The extent to which the preceding sketches have reached, forbids our giving more than a mere outline of the evening meeting at Finsbury Chapel, at which the treasurer, W. B. Gurney, Esq., presided. Prayer was offered by Mr. Nash of Drayton, who is about to proceed as a missionary to Jamaica. Mr. New of Salisbury then moved the following resolution, which was seconded by Alexander Fuller, who has left Jamaica, hoping to live and die among his negro brethren in Africa.

“That the undertaking of missionary efforts was urgently required by the condition of millions of our fellow-creatures in distant parts of the world, and that the knowledge subsequently obtained of the nature and results of idolatry, and of the power of the gospel to counteract and remove them, have fully proved that the exertions of our honoured fathers and brethren were eminently calculated to promote the glory of God and the best interests of men.”

This having been passed, Dr. Hoby moved, and Dr. Prince from Africa seconded the following:—

“That the state of the mission in the East Indies, where many millions of our fellow-creatures, through

the connexion of that country with our own, are peculiarly accessible; and the condition of Africa, where many millions are in the lowest state of degradation and wretchedness; alike call upon us to obey our Lord's command, ‘Pray ye the Lord of the harvest to thrust forth labourers into his harvest,’ and to entreat him to make the labours of all his servants of this and other kindred institutions, more abundantly successful.”

Mr. Davis of Bristol then moved, and Mr. Stovel of Prescott Street seconded the following resolution, which like the preceding was passed unanimously.

“That this meeting, recognising the hand of God in the past history of this society, in the qualifications of its first missionaries, in the fields of labour opened for them, in the honourable place they have been permitted to occupy in the translation of the scriptures, the education of the young, and the bringing of sinners to Christ, feels assured that the work is God's; and would humbly and gladly pledge itself to increased exertion in this holy cause.”

Thus terminated a series of meetings which afforded great pleasure to those who attended them, and which will conduce greatly, it is hoped, to the diffusion of missionary zeal, and the enlargement of the Redeemer's empire.

## ACKNOWLEDGMENTS.

The Committee thankfully acknowledge a box, from Leeds, for the Rev. W. Knibb; a case of apparel and haberdashery, from How Street, Plymouth, for the Rev. J. May; a box, from friends at Lymington, for the Rev. W. Dendy's schools; a box of books, from Mrs. Payne, Frome, for the Theological Institution, Jamaica; a parcel of books (in canvas), from place unknown, for the Theological Institution, Jamaica; a parcel of useful articles, from a friend at Canterbury, for the Rev. W. Knibb; a parcel of useful articles, from Camberwell, for Mrs. Knibb; a parcel of apparel, from friends at Olney, for the Rev. Joseph Merrick; a bible, from Mr. Bland, for J. W. Christian, Fernando Po; a parcel of apparel, from young friends at Spaldwick, by Mrs. Browne, for Africa; two pairs of spectacles, from Mr. Salmon, for J. W. Christian, Fernando Po; and a Pilgrim's Progress, from W. L. Smith, Esq., for the same.

A parcel of books has also been received from Messrs. Duncan, Paternoster Row, for the Rev. A. Leslie; a parcel of books, from place unknown, for the Rev. J. May; a parcel of books, from Mr. Haddon, for the Rev. L. Lynch; a box of sundries, from Lewes, for Miss Davey; a case, from Hackney, for the Rev. W. Hume; a parcel from the Religious Tract





SURREY.			WORCESTERSHIRE.			Lockwood.....F. E.		
Clapham, Society in aid of Missions.....	10	0 0	Astwood.....	15	3 5	Scarborough, on account	60	0 0
			Pershore.....	50	0 0	Shipley .....	4	0 0
						Sutton.....	8	15 6
WARWICKSHIRE			YORKSHIRE.			FOREIGN.		
Coventry—			Bradford—			Fernando Po, for Chapel, <i>Africa</i> .....	25	19 0
Mrs. Franklin, for <i>Africa</i> .....	1	1 0	Dr. Caton, for <i>Africa</i> .....	5	0 0	Netherlands Missionary Society, by Rev. S. Müller, Amsterdam.....	125	0 0
Leamington—			Horsforth .....	3	1 0			
Rev. O. Winslow.....	1	0 0	Hull, on account .....	75	0 0			
			Lockwood .....	8	15 6			

## JUBILEE FUND.

The Contributions to the Jubilee Fund amount at the present time to about £23,000.

The following sums have been promised or paid since the last acknowledgment.

PROMISED.			PAID.			PROMISED.			PAID.		
Abigail, a Sicca Rupee.....	.	.	0	2	0	Chesham .....	.	.	29	0	2
Anstie, P. Esq., Devises.....	.	.	20	0	0	Calne, a Jubilee Mite, by Rev. W. Lush .....	.	.	2	0	0
A Friend.....	.	.	1	1	0	Cupar, Collection .....	.	.	4	0	0
A Friend.....	.	.	1	0	0	Do., Young Ladies and Sunday School .....	.	.	2	2	0
Ayr .....	.	.	0	10	6	Colnbrook, Sunday School .....	.	.	1	0	0
An Annual Subscriber of £10, for African Miss., in Lancashire	50	0	0	.	.	Cordwell, Emma .....	.	.	0	8	7
Artillery Street, Collection.....	.	.	2	11	0	Danford, Mr. John .....	.	.	10	0	0
Acworth, Rev. J., and Family.	.	.	20	0	0	Daniell, Rev. J. M., for Missionary Vessel.....	5	0	0		
A Friend (D.), by Mr. Hatchard	.	.	0	10	0	Dunfermline, Collection.....	.	.	7	0	0
Baptist Magazine, Publishers of, by Rev. W. Groser .....	.	.	10	0	0	Devonshire Square, Collection.	.	.	19	18	6
Bradford, 1st & 2nd Churches.	.	.	19	2	9	Do., donations, on account...	.	.	48	11	0
Burt, Rev. J. B., Beaulieu .....	.	.	20	0	0	Datchet .....	.	.	2	0	0
Ditto, for Missionary Vessel.	.	.	2	0	0	Deptford.....	.	.	3	15	0
Bedford, on account.....	.	.	66	16	10	Dawlish, a Jubilee Offering, through Rev. J. Angus.....	.	.	50	0	0
Bone, W., Cockermouth .....	.	.	1	0	0	Daniel, Mr. Samuel .....	5	0	0		
Bridgend .....	.	.	10	14	5	Eagle Street, Collection .....	.	.	20	7	0
Blyth, Thomas, Esq., Langham	50	0	0	.	.	Do., Donations .....	.	.	43	0	6
Bolton, on account .....	.	.	5	0	0	Do., Cards .....	.	.	21	7	1
Boro' Green, Collection .....	.	.	7	11	0	French, Mr. Joseph .....	5	0	0		
Blunham, Collection .....	.	.	1	14	6	Petter Lane, Collection .....	.	.	1	15	0
Ditto, Sunday School .....	.	.	1	0	6	Farsley.....	.	.	22	13	6
Belby, Dr. G. W., Monaghan .....	.	.	3	0	0	Folkstone .....	.	.	21	7	0
Brentford, New.....	.	.	15	5	0	Freeman, Messrs. R. and T. ....	.	.	5	0	0
Bewdley .....	.	.	5	0	0	Ferne, H. B., Collected by .....	.	.	0	7	0
B. S., Milton, near Grantham..	.	.	1	0	0	Female Servant, by Mr. Gipps.	.	.	0	10	0
Beckington.....	.	.	16	9	0	Godwin, H., Esq., Bath .....	.	.	5	0	0
Brompton, Collection .....	.	.	6	6	0	Godwin, Mr. Charles, do.....	.	.	2	0	0
Ditto, Sunday School .....	.	.	0	17	6	Gurney, W. B., Esq., for Missionary Vessel.....	50	0	0		
Brixton Hill, Rev. Mr. Hunt's	.	.	16	1	2	Gurney, Miss .....	.	.	4	0	0
Berwick .....	.	.	37	8	6	Green, Mr. Stephen, Lambeth.	.	.	10	0	0
Blackley Chapel, Yorkshire ...	.	.	1	5	0	Griffiths, Miss, Collected by...	.	.	0	4	6
Brough, Mr., Bedford .....	.	.	5	0	0	Gamlingay .....	.	.	5	0	7
Bligh, Messrs., Whitechapel ...	.	.	5	0	0	Grey, Mrs., St. Heliers, Jersey.	.	.	1	0	0
Burt, Miss, Collected by.....	.	.	0	4	6	Gotch, J. C., Esq., for Missionary Vessel .....	10	0	0		
Buckingham .....	.	.	10	0	0	Highworth .....	.	.	10	0	0
Burton, Somerset .....	.	.	5	0	0	Hanson, Joseph, Esq .....	.	.	50	0	0
Cox, Rev. Dr., for Missionary Vessel	10	0	0	.	.	Ditto, for Missionary Vessel..	5	0	0		
Collins, Mr., for ditto .....	21	0	0	.	.	Hanson, Miss A. ....	1	0	0		
Cardiff.....	.	.	56	12	0	Hubbard, Mr., Luton .....	.	.	5	0	0
Corsham .....	.	.	25	0	0	Haddenham, Collection .....	.	.	2	4	6
Chippenham .....	.	.	8	3	0	Hickson, Miss, Lincoln .....	100	0	0		
Christiana, of Feltham .....	.	.	0	5	0	Hammersmith, Collection .....	.	.	8	12	0
Canterbury .....	.	.	237	11	2	Hatcham, ditto .....	.	.	4	4	0
Ditto, St. John's Chapel .....	.	.	5	2	6	Hatchard, Mr. J. G. ....	.	.	10	10	0
Chelsea, Collection .....	.	.	5	17	0	Harlow, balance .....	.	.	0	17	0
Carlisle, ditto.....	.	.	1	2	0	Hamilton, Mr., Youghal .....	.	.	3	0	0
Chatham, Brook .....	.	.	16	7	2	Hodges, Mr., Poole .....	.	.	1	0	0
Camberwell, Collection .....	.	.	53	18	9	Halford, Mr. J. F., for Missionary Vessel.....	10	0	0		
Do., Donations .....	.	.	36	6	0	Harwood, Mr. J. A. ....	5	0	0		
Do., by Miss S. L. Rawlings.	.	.	1	8	6	Jubilee Meetings in London:—					
Do., Girls' School .....	.	.	1	2	6	Park Street, paid in as amount of sundry Collecting Cards.	.	.	84	16	5
Do., Fancy Sale, by Miss A. M. Hanson and Misses J. and E. Rawlings .....	.	.	6	10	0						
Cheltenham, Countess of Huntingdon's School .....	.	.	1	1	0						

	PROMISED.	PAID.		PROMISED.	PAID
Park Street, Collection after			Mrs. Payne, Missionary Box ...		1 13 1
Tea Meeting .....		3 19 6	Q. H., 28531 .....		5 0 0
London Tavern, Lecture, Col-			Quainton .....		3 4 0
lection .....		7 12 3	Romford, Cards .....		3 0 9
Do., Public Breakfast, do. .		2 5 0	Roe, Mr. F. ....	5 0 0	
Finsbury Chapel, Sermon, do.		20 9 4	Ring, Eliza, Phipps' Bridge ...		1 10 0
Do., Juvenile Meeting, do. .		9 0 7	Russell, Rev. Joshua, for <i>Mis-</i>		
Surrey Chapel, Sermon, do. .		34 16 0	sionary Vessel .....		10 0 0
Exeter Hall, Meeting, do. .		93 13 8	Romney Street, Westminster ...		2 7 6
Finsbury Chapel, do., do. .		33 14 6	Rishworth, Collection .....		4 1 6
Jones, Mr. Charles, Vassall Road,			Stancobm, W. Esq. ....		100 0 0
for <i>Africa</i> .....	5 0 0		Sherring, R. B., Esq., additional	100 0 0	
Islington Green, Collection .....		8 7 5 4	Do., for <i>Missionary Vessel</i> ...	50 0 0	
Ickford .....		0 16 8	Sharnbrook, Sunday School .....		1 16 0
Keppl Street .....		25 0 0	Salter's Hall, Sunday School ....		2 16 0
Kettering, by Rev. J. Jenkinson		2 2 0	Skerrett, Mr., Chelsea .....		100 0 0
Kingston, Collection, &c. ....		11 0 0	Shakespeare's Walk, Collection. .		11 5 0
Kensington, do. ....		28 12 2	Smith, Mr. G. M., Chipping		
Kingshill .....		1 5 0	Norton .....		5 0 0
Kitson, Mr. W. ....		5 0 0	Smith, Miss M. E. ....		1 1 0
Lawrence, Miss E. ....		10 10 0	Stiles, Mr. W. ....	5 0 0	
Loughton .....		211 4 4	Staines, Collection and Cards ...		8 0 0
Langham .....	50 0 0		Smith, Rev. Thomas, and Mrs.		2 0 0
Long Crenon, Collection .....		2 0 0	Smith .....		1 0 0
Long Buckby .....		20 0 0	Shayer, Mr. W. C. ....	1 0 0	
Llanthwy, Collection .....		4 11 0	Swinstead, Mr. ....	5 0 0	
Lambeth .....		24 15 0	St. Albans, on account .....		50 0 0
Do., Sunday School .....		4 10 0	Stearne, Rev. Dr., for <i>Mission-</i>		
Do., a Sunday School Teacher,			ary Vessel .....	10 0 0	
by Rev. W. Fraser .....		5 0 0	Spanish Town, Jamaica, for		
Leicestershire .....	309 9 0		ditto .....	50 0 0	
Llangollen .....		17 0 0	Somersetsire, on account .....		16 19 0
Monmouthshire .....		19 11 2	Tring, Rev. C. Smith's .....		7 2 0
Marlborough, Mr. ....		52 10 0	Thomas, Mr. Joseph, Card by ...		4 1 0
Marlborough, Mrs. ....		21 0 0	Thomas, Mr. A., do. ....		0 16 0
Melksham, on account .....		52 10 6	Tranter, Mr., Luton .....		1 0 0
Morris, Richard, Esq., Clapham		5 0 0	Trinity Chapel, Borough .....		27 12 9
Montrose, Collection .....		0 12 0	Tosswill, C. S., Esq., for <i>Mis-</i>		
Murch, Rev. Dr., for <i>Mission-</i>			sionary Vessel .....		5 0 0
ary Vessel .....	5 0 0		Tiverton .....		24 3 4
Medley, Messrs., Liverpool .....		10 10 0	Tetbury, Collection .....		1 0 0
Monaghan, a Friend .....		3 0 0	Tubbermore .....		11 15 1
Maze Pond, Collection .....		16 7 6	Tottenham .....		70 0 0
Gillman, W., Esq. ....		20 0 0	Tottlebank .....		14 3 6
Jubilee Boxes .....		0 15 4	Upottery .....		2 0 0
Deedy, Mrs. ....		1 0 0	Uffulme, Collection .....		3 14 0
Fisher, Mr. ....		1 0 0	Urquhart, Mr. Thos., Liverpool.		1 1 0
Cards .....		51 3 9	Vines, Mr. Jos., Stepney .....		10 0 0
Manchester, Sunday School .....		20 6 1	Vines, Miss, Collected by. ....		0 15 0
Margate .....	100 0 0		Wellington, Somerset .....		74 10 2
Mul End, Collection .....		1 15 6	Wheeler, J., Esq., Salisbury ...		1 0 0
Nebo Pencae .....		3 14 6	Wills, Miss .....		20 0 0
Newton Abbott, Collection .....		1 8 0	Wright, Mrs., Bolton .....		0 10 0
Norfolk .....	800 0 0		Warrington, Mr. Joseph .....	20 0 0	
Nash, W. W., Esq. ....		21 0 0	West, Mr., sen., Amersham ...		0 10 6
Nash, Mrs. W. W. ....		50 0 0	Winscombe, Collection .....		4 4 0
Nicholls, Lient.-Col. ....		1 0 0	Watson, Miss, Card, by .....		5 0 0
Phillips, Mr. Joseph, Card by ...		2 17 6	Watson, Messrs., and Sons ...	30 0 0	
Paxton, Mr. John, Berwick, for			Westbury Leigh, by Rev. S.		
<i>Africa</i> .....		100 0 0	Evans .....		15 13 2
Prescot Street, Collection .....		9 1 10	Warminster, Collection .....		16 1 8
Packer, Mr., Walworth .....		5 0 0	Walworth, Lion Street, Sunday		
Peak, Miss, Collected by .....		3 0 0	School .....		0 15 8
Pontifex, Mr. ....		5 0 0	Windsor .....		17 15 6
Penknapp .....		14 18 0	Wallis, Rev. Joseph, and Mrs.		
Park Street, Collection .....		13 15 6	Wallis .....		5 0 0
Pritchard, Rev. G., a Family			Woolley, Miss E. M., Card by. .		4 8 6
Contribution, by .....		10 2 6	Waddesdon Hill .....		8 10 0
Payne, Mrs. ....		20 0 0	Wilkinson, R. ....	1 0 0	

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.



# IRISH CHRONICLE.

NOVEMBER, 1842.

A reader writes

During the last month I have had opportunity of addressing about five hundred individuals at twelve meetings. At one of those there could not be less than thirty Roman catholics hearing. As yet, I have been able to attend at B— once a fortnight. On last Lord's-day evening there were about fifty present. The average attendance is about thirty-five. I am very much encouraged by seeing the people continue most desirous for the meeting prospering in this place. If the Lord of the harvest bless us, there will be no doubt of success!

On Lord's-day, 18th, I visited A—, in company with our brother Mr. R. H. Carson, son to the Rev. Dr. Carson. Mr. C. preached in the evening in a school-house. We thought there could not be fewer than about four hundred and fifty persons present. The house was literally stuffed, and the small yard outside filled; besides, the door and windows were surrounded with immortal beings, some of whom had come seven or eight miles to hear. So intent were they on listening, that during the whole services not a breath was heard. The text from which our brother preached was Matt. xi. 28. Although the preacher is a mere youth, the discourse was like the performance of a master in Israel. From the arrangement of his subject, his scriptural and conclusive reasoning, his impressive manner, and solemn address, one could not help saying, that "the preacher seems to have imparted to him a large portion of the spirit of his venerable father." From the soundness of the views he brought forward, and the very touching appeals he made to the consciences of his hearers, I trust that impressions were made that will never be erased. If you send Mr. B. to that place, I am sure there would, humanly speaking, be great good done. Send brother B.;—sustain him in his devoted and persevering labours in the Lord. Come over and help the disciples at A—, for I am persuaded the Lord has opened a door of access there. Mr. B. is the people's choice, and from all I have said, I think he is the only person for this place. But send *some* person. Shall it be said that the Lord of the harvest wants a man to work for him in this part of the vineyard—that the Baptist Irish Society has the man, but wants the means to send him? Surely not.

LOUGH DEARG.

(Continued from page 568.)

"On entering the prison I was struck with the dim religious twilight of the place. Two candles gleamed faintly from the altar, and there was something I thought of a deadly light about them, as they burned feebly and stilly against the darkness which hung over the other part of the building. Two priests facing the congregation, stood upon the altar in silence, with pale spectral visages, their eyes catching an unearthly glare from the sepulchral light of the slender tapers. But that which was strangest of all, and as I said before, without parallel in this world, was the impression and effect produced by the deep, drowsy, hollow, hoarse, guttural, ceaseless, and monotonous *hum*, which proceeded from about four hundred individuals half asleep, and at prayer; for their cadences were blended and slurred into each other, as they repeated in awe-struck and earnest undertone, the prayers in which they were engaged. It was certainly the strangest and most supernatural-like sound I ever heard, and resembled a thousand subterraneous groans, uttered in a kind of low, deep, unvaried chant. Nothing could produce a sense of gloomy alarm in a weak, superstitious mind equal to this; and it derived much of its wild and singular character, as well as of its lethargic influence, from its continuity; for it still—still rung lowly and supernaturally on my ear. Perhaps the deep, wavy prolongation of the bass of a large cathedral bell, or that low, continuous sound, which is distinct from its higher and louder intonations, would give a faint notion of it, yet only a faint one; for the body of hoarse monotony here was immense. Indeed, such a noise had something so powerfully lulling, that human nature, even excited by the terrible suggestions of superstitious fear, was scarcely able to withstand it.

"Now the poor pilgrims forget, that this strong disposition to sleep arises from the weariness produced by their long journeys—by the exhausting penance of the station, performed without giving them time to rest—by the other natural consequences of not giving them time to sleep—by the drowsy darkness of the chapel—and by the heaviness caught from the low, peculiar murmur of the pilgrims, which would of itself overcome the lightest spirit. I was here but a very short time when I began to doze, and just as my chin was sinking placidly on my breast, and the words of an *Ave Maria* dying upon my lips, I felt the charm all at once broken by a well-meant rap upon the occiput, conferred through the instrumentality of a little, angry-looking, squat urchin of sixty years, and a remarkably good black-thorn cudgel, which, along with its owner, was engaged in thwacking the heads of such sinners

as, not having the dread of insanity and the regulations of the place before their eyes, were inclined to sleep. I declare the knock I received told to such purpose on my head, that nothing occurred during the pilgrimage that vexed me so much. After all, I really slept the better half of the night; yet so indescribably powerful was the apprehension of derangement, that my hypocritical tongue wagged aloud at the prayers, during these furtive naps. Nay, I not only slept but dreamed. I experienced also that singular state of being, in which, while the senses are accessible to the influence of surrounding objects, the process of thought is suspended, the man seems to enjoy an inverted existence, in which the soul sleeps, and the body remains awake and susceptible of external impressions. I once thought I was washing myself in the lake, and that the dashing noise of its waters rang in my ears: I also fancied myself at home in conversation with my friends; yet in neither case did I altogether forget where I was. Still, in struggling to bring my mind back, so paramount was the dread of awaking deranged should I fall asleep, that these occasional visions—associating themselves with this terror—and this again broken in upon by the hoarse murmurs about me, throwing their dark shade on every object that passed through my imagination, the force of reason being too vague at the moment; these occasional visions, I say, and this jumbling together of broken images and disjointed thoughts, had such an effect upon me, that I imagined several times the awful penalty was exacted, and that my reason was gone for ever. I frequently started, and on seeing two dim lights upon the altar, and on hearing the ceaseless and eternal murmurs going on around me, without being immediately able to ascribe them to their proper cause, I set myself down as a lost man: for on that terror I was provokingly clear during the whole night. I more than once gave an involuntary groan or shriek, on finding myself in this singular state; so did many others, and these groans and shrieks were wildly and fearfully contrasted with the never-ending hum, which, like the ceaseless noise of a distant waterfall, went on during the night. The perspiration occasioned by this inconceivable distress, by the heat of the place, and by the unchangeableness of my position, flowed profusely from every pore. About two o'clock in the morning an unhappy young man, either in a state of lethargic indifference, or under the influence of these sudden paroxysms, threw himself, or fell from one of the galleries, and was so shattered by the fall, that he died next day at twelve o'clock, and what was not much to the credit of the reverend gentry of the island, without the benefit of the clergy; for I saw a priest with his stole and box of chrism finishing off his extreme unction when he was quite dead. I have always thought that act to be one of the most degrading to human reason, and impious in the sight of God, of any I ever witnessed of a religious nature. The under jaw of the corpse hung down, his eyes were open, and stared with the wild glassy look of death, his nostrils were distended and filled with mucus, his hair was on end, and about his brows and the upper part of his face lay the

froth of the perspiration which exuded in the agonies of death. There was the priest, rubbing his oil over the dead body of this victim of superstition, confident that such an application would benefit his soul before the awful tribunal of eternal justice.

"In this prison, during the night, several persons go about with rods and staves, rapping those on the head whom they see heavy; snuff-boxes also go round very freely, elbows are jogged, chins chucked, and ears twitched, for the purpose of keeping each other awake. The rods and staves are frequently changed from hand to hand, and I thought it would be a lucky job if I could get one for a little to enable me to change my position. I accordingly asked a man who had been a long time banging in this manner, if he would allow me to take his place for some time, and he was civil enough to do so. I therefore set out on my travels through the prison, rapping about me at a great rate, and with remarkable effect; for, whatever was the cause of it, I perceived that not a soul seemed the least inclined to doze after a visit from me; on the contrary, I observed several to scratch their heads, giving me at the same time looks of very sincere thankfulness.

"But what I am convinced was the most meritorious act of my whole pilgrimage, as it was certainly the most zealously performed, was a remembrance I gave the squat fellow who visited me in the early part of the night. He was engaged, tooth and nail, with another man, at a *de profundis*, and although not asleep at the time, yet on the principle that prevention is better than cure, I thought it more prudent to let him have his rap before the occasion, for it might come on: he accordingly got full payment at compound interest, for the villainous knock he had *lent* me before. This employment stirred my blood a little, and I got much lighter. I could now pay some attention to the scene about me, and the first object that engaged it, was a fellow with a hare lip, who had completely taken the lead at prayer. The organs of speech seemed to have been transferred from his mouth to his nose, and although Irish was his vernacular language, either some fool or knave had taught him to *say his prayers* in English: and you may take this as an observation founded on fact, that the language which a Romanist does not understand, is the one in which he is disposed to pray. As for him, he had lots of English prayers, though he was totally ignorant of that language. The twang from the nose, the loud and rapid tone in which he spoke, and the *malaproprian* happiness with which he travestied every prayer he uttered, would have compelled any man to smile. The priests laughed outright before the whole congregation, particularly one of them, whom I well knew; the other turned his face towards the altar, and leaning over a silver pix, in which, according to their own tenets, the Redeemer of the world must have been at that moment, as it contained the consecrated wafers, gave full vent to his risibility. Now it is remarkable that no one present attached the slightest impropriety to this—I for one did not; although it certainly occurred to me with full force at a subsequent period.



"When morning came, the blessed light of the sun broke the leaden charm of the prison, and infused into us a wonderful portion of fresh vigour. This day being the second of our arrival, we had our second station to perform, and consequently all the sharp spikes to re-traverse. We are not permitted at all to taste food during these twenty-four hours, so that our weakness was really very great. I beg leave, however, to return my special acknowledgments for the truly hospitable allowance of wine, with which I, in common with every other pilgrim, was treated. This wine is made by filling a large pot with the lake water, and making it lukewarm. It is then handed round in jugs and wooden noggins, to their credit be it recorded, in the greatest possible abundance. On this alone I breakfasted, dined, and supped, during the second, or prison day of my pilgrimage. At twelve o'clock that night we left prison, and made room for another squadron, who gave us their kennels. Such a luxury was sleep to me, however, that I felt not the slightest inconvenience from the vermin, though I certainly made a point to avoid the Scotchman and the cripple. On the following day I confessed, and never was an unfortunate soul so grievously afflicted with a bad memory as I was on that occasion—the whole thing altogether, but particularly the prison scene, had knocked me up, I could not, therefore, remem-

ber a tithe of my sins; and the priest, poor man, had really so much to do, and was in such a hurry, that he had made me clean absolved before I had got half through the preface. I then went with a fresh batch to receive the sacrament, which I did from the hands of the good-humoured gentleman who enjoyed so richly the praying talents of the hare-lipped devotee in the prison."

The brethren of the Southern Baptist Association of Ireland request the insertion of the following extract from their minutes of proceedings, August 16 last:—

Resolved,—That this Association, having heard a statement of recent occurrences at Conlig, feels the greatest pleasure at the satisfactory manner in which brother Mulhern has defended himself from the charges brought against him by Mr. Patteson, and for the able manner in which he has sustained the interests of "the truth as it is in Jesus."

Resolved,—That the secretary enclose a copy of this resolution to brother Mulhern.

### SPECIAL CONTRIBUTIONS, IN ANSWER TO THE APPEAL IN SEPTEMBER CHRONICLE.

It will be seen from the following list, that many friends have kindly responded to the statement and request made in our Chronicle for September. The Committee acknowledge this kindness with especial gratitude. It is felt that the operations of the Society must not be suspended. Arrangements have been made in respect to the debt owing by the Society which will prevent its pressure at present; and the Committee have only to entreat, that in this "jubilee" season of missionary operations, Ireland may yet be kindly and liberally remembered.

	£	s.	d.		£	s.	d.
B. Goodman, Esq. Leeds.....	2	0	0	Part of Jubilee Offering, Mr. W. Cason,			
Mr. Butcher, Tring .....	1	0	0	Eye .....	5	0	0
Mr. Garrett, Chesham .....	1	0	0	By Mr. Bowser, London*—			
Mr. Goodman, near Huntingdon .....	1	0	0	Mr. Swinstead .....	1	0	0
Rev. Mr. Haig, Bottesford .....	1	0	0	Mr. Bowser .....	10	0	0
Mr. Cobb, Margate.....	1	0	0	Messrs. R. and T. Freeman ...	5	0	0
Mr. Cates, Fakenham .....	1	0	0	A Friend.....	1	0	0
Mr. Barcham, Tonbridge .....	0	10	0	A. Jackson, Esq. ....	1	0	0
Mr. Stevenson, Taunton .....	1	0	0	J. Danford, Esq. ....	1	0	0
By Mr. Harris, Buckingham .....	1	0	0	J. Warrington, Esq. ....	1	0	0
By Mr. Robson, Woolwich.....	1	0	0		20	0	0
Mr. Harling, Chester.....	1	0	0	Stephen Green, Esq. Lambeth .....	1	0	0
Mr. Burt, Whitchurch, Hants. ....	0	10	0	— — —, Harlow.....	1	0	0
Rev. J. Shoveller, Portsea .....	0	10	0	Peter Ellis, Esq. Hackney .....	1	0	0
M. Callender, Esq. Gainsford .....	10	0	0	Mr. Dawson, London .....	1	0	0
By Rev. A. Wayland, Lyme.....	2	0	0	Rev. T., a friend.....	5	0	0
John Jenkins, Esq. Caerleon .....	5	0	0	By Mr. J. M. Sing, Bridgnorth .....	1	3	6
William Jenkins, Esq. do. ....	5	0	0	Mr. Henry Smith, Birmingham .....	1	0	0
John Freeman, Esq. London .....	10	0	0	Mr. Newton, Ramsey .....	0	10	0
W. Cozens, Esq. do. ....	10	0	0	Mr. Palmer, do. ....	0	5	0
Mrs. John Hepburn, do. ....	1	0	0	Mr. Cadby, Hammersmith .....	1	0	0
Mr. Blackmore, Wandsworth .....	2	0	0	W. L. Smith, Esq. London.....	1	0	0
By Miss Morgan, Birmingham .....	1	0	0	W. P. Bartlett, Esq. do. ....	1	0	0
Mr. James Andrews, Pershore .....	1	0	0	Mr. Collins, do. ....	1	0	0
By Rev. A. McCleod,* Glasgow .....	2	5	0				
By Miss King, Kingstanley.....	1	0	0				
Mr. Daniel Olney, by T. Pewtress, Esq. ....	5	0	0				

\* Erratum in last Chronicle:—for *Mr. Douglas*, read *Mr. Sinclair*.

\* A kind note accompanies this list, in which the following sentence occurs: "This is all I can expect from friends at Prescott Street; I hope you may get the like from other churches in London." May our friend's hope be realized!



	£	s.	d.		£	s.	d.
Mrs. Goodman, Flitwick, Beds. ....	1	0	0	Mrs. Norman, Isleham .....	1	0	0
By Rev. J. M. Daniell, Ramsgate .....	5	0	0	Miss A. B. H. B. ....	1	0	0
Joseph Tritton, Esq. Battersea .....	1	1	0	By Mr. Sillock, Stalham .....	5	0	0
S. B. ....	20	0	0	By Mr. Davies, Reading .....	3	13	0
Mr. Allport, Padstow .....	0	5	0	By Rev. W. Rhodes, Damerham .....	1	0	0
By Mrs. Windeatt, Ilfracomb. ....	1	10	0	By Rev. W. Keay, Wellington .....	2	0	0
By Mr. Jeremiah Davies, Reading. ....	1	10	0	By Rev. W. Welsh, Exon .....	6	17	3
Miss Williams, Caernarthen .....	1	0	0	R. Cartwright, Esq. London .....	1	0	0
Mr. Weare, Epping .....	1	1	0	Mr. D. Walters, Swansea .....	1	0	0
By Rev. D. Parkins, Folkestone .....	2	2	3	Mr. T. Walters, do. ....	1	0	0
Mrs. Bath, Chalford, by Rev. J. Bliss .....	1	0	0	By Mr. Soul, Olney .....	1	0	0
Messrs. Watson and Sons, London .....	20	0	0	Mr. R. Sadler, Norwich .....	1	0	0
Mr. Joseph Acworth, Chatham .....	1	0	0	Mr. John Hill, Ross .....	2	0	0
Mr. W. Acworth, do. ....	1	0	0	Mr. Ellingworth, Leicester .....	0	15	0
Mr. Bell, South Shields. ....	2	0	0	By Mrs. Mann, Evesham .....	1	0	0
Friends, Louth, by Mesdames Graves and				By Mrs. E. Clarke, Falmouth—			
Beeten .....	2	3	0	Mrs. Gay .....	1	0	0
Mr. Joseph Burgess, Walworth .....	1	0	0	Mrs. Clarke .....	1	0	0
Mr. James Oliver, London .....	10	10	0	Mr. Reed .....	0	10	0
A Friend, by Rev. Joseph Angus, M.A. ....	50	0	0	Mr. Bond .....	0	5	0
Young Friends, Halifax, by Rev. S. White-				Mrs. Downing .....	0	5	0
wood .....	1	0	0	Small sums .....	1	0	0
Mr. Helier, London, by Mr. Gray .....	0	10	0				4 0 0
Mr. Freeman, Woolwich .....	1	0	0	By Mrs. T. Green, Cambridge—			
By Rev. W. Payne, Chesham .....	1	0	0	Mr. Foster .....	1	0	0
By Mr. H. Phillips, Usk—				Mr. R. Foster, jun. ....	1	0	0
Mr. W. W. Phillips .....	1	0	0	Mr. Henry S. Foster .....	0	10	0
Mr. H. Phillips .....	0	10	0	Mr. George E. Foster .....	0	10	0
			1 10 0	Mr. William Adams .....	1	0	0
John Heard, Esq. Nottingham .....	10	0	0	Miss Gotobed .....	0	10	0
By Rev. W. Hopley, Hemel Hempstead ...	1	1	0	Miss A. Gotobed .....	1	0	0
Rev. W. Burt, Beaulieu .....	2	0	0	Mr. Brimley .....	0	10	0
Mrs. Cotton, Hackney .....	0	10	0	Mr. Lilley .....	0	10	0
Mr. Cotton, jun. do. ....	0	10	0	Mr. W. Shippey .....	0	10	0
A Friend .....	10	0	0	Mr. Elijah Johnson .....	0	10	0
Mr. Wallis, Wellingborough .....	1	0	0	Mr. William Johnson .....	0	10	0
Mr. Collier, Thrapston .....	1	0	0	Mr. James Gotobed .....	0	10	0
Mr. Wm. Hill, Islip, do. ....	1	0	0	Mr. Elliott Smith .....	0	10	6
Mrs. Finch, Harlow .....	1	0	0	Mrs. Youngman .....	0	10	0
Miss Foster, Newcastle .....	1	0	0	Mrs. Cooke .....	0	10	0
Mrs. Nicholls, Collingham .....	1	0	0	Small sums .....	1	9	6
Mrs. Priestley, Buckingham .....	1	0	0				11 10 0
Rev. W. H. Black, London .....	1	0	0	By Rev. R. Brewer, Coleford .....	20	0	0
Mr. James Gray, do. ....	1	0	0	By Mrs. Wilkins, Westbury—			
Mr. Johnston, Ashton-under-Lyne .....	1	0	0	Robert Haynes, Esq. ....	1	0	0
Mr. Settle, Newcastle-on-Tyne .....	1	0	0	Mr. Lonsdale .....	1	0	0
By Rev. T. Davis, Broomsgrove .....	1	5	6	Small sums .....	1	5	0
By Mr. L. J. Abington, Hanley .....	2	0	0				3 5 0
By Catharine Pew, St. Albans .....	1	0	0	By Rev. John Watts, Wootton-under-Edge—			
A Friend, Ipswich .....	1	0	0	W. Penne, Esq. ....	1	0	0
C. Davies, Wallingford .....	1	0	0	Miss Eley .....	1	0	0
Miss Vines, Hackney .....	0	10	0				2 0 0
By Miss Harwood, Birmingham .....	1	0	0	A mite from a Widow in Somersetshire...	1	0	0
By Miss K. Watson, Walworth .....	1	0	0	By Rev. J. Cubitt, Bourton-on-the-Water—			
J. S. Payne, Chesham .....	0	10	0	N. Stenson, Esq. M.D. ....	1	0	0
Mr. Mursell, Lymington .....	2	0	0	M. R. Cooper, Rissington .....	1	0	0
Mr. Furner, do. ....	1	0	0	Mrs. Ashwin, Bourton .....	1	0	0
Mr. Drawbridge, do. ....	1	0	0				3 0 0
Mr. Froud, Dorchester .....	0	10	0	Mrs. Waters, Hackney .....	1	0	0
By Mrs. Whittaker, Bratton .....	1	10	0	Mrs. M. A. Davies, Pembroke Dock .....	1	0	0
Mr. W. Packer, Emsworth .....	1	0	0	Mr. James Reed, Sevenoaks .....	0	10	0
James Cort, Esq. Leicester .....	1	0	0	A Lady, left at Mr. Green's, Oct. 18 .....	0	5	0

NOTE.—In last Report, page 42, "Sykes, Mr., Bath," is entered £3; it should have been "two years' subscription, of H. Sykes, Esq., Bath, by Rev. D. Wassel, £4."

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; C. BURLS, Esq., Treasurer, 19, Bridge-street, Blackfriars; Mr. J. SANDERS, 104, Great Russell-street, Bloomsbury, Messrs. GLYN, HALIFAX, MILLS, and Co., Bankers, 67, Lombard-street; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; Rev. GEORGE GOULD, Dublin; and by any Baptist Minister, in any of our principal towns.